

Christian Faith — and Life —

Combining the *ESSENTIALIST* and the *BIBLE CHAMPION*

Vol. 39

MAY, 1933

No. 5

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The Man of Sin

Bishop H. M. DuBose, D.D., LL.D.

Qualities of Christian Faith

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Re-Thinking Missions

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William Phillips Hall

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CHRISTIAN FAITH AND LIFE

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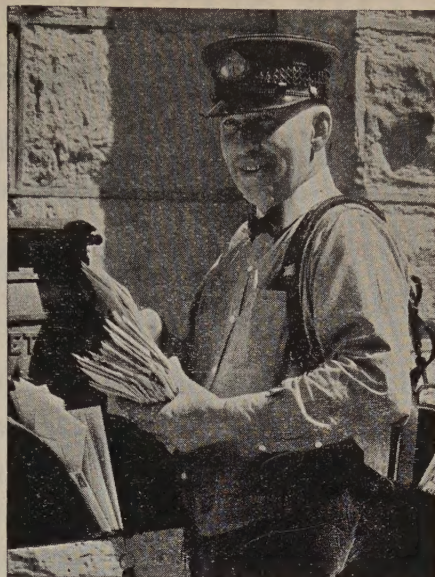
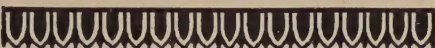
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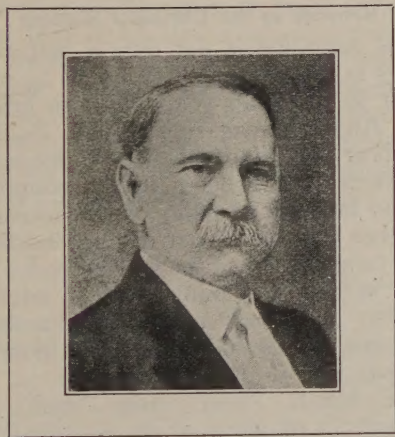
Number 5

EDITORIAL

A Great Magazine: A Great Opportunity

C. H. BUCHANAN, D.D.

IF the Testimonials of noble and true men mean anything, it is not a misuse of words to speak of CHRISTIAN FAITH AND LIFE as a great and much needed magazine. In thinking of it, and the work it is accomplishing against the greatest odds, one must admit that the age of heroism is by no means passed. Heroism is found in the defence of a noble cause in spite of great oppo-



C. H. Buchanan, D.D.

sition. This cause is of the noblest character, and this magazine has defended it in the noblest manner possible.

What of the Cause?

The Bible League of North America was organized in July, 1903. The object of the League was:

To organize the friends of the Bible to promote a thorough, reverential and constructive study of the sacred volume, and to maintain the faith of the Church in its divine inspiration and supreme authority as the word of God.

To represent its aims and interests the Bible League began the publication of a magazine in January, 1904, and named it *The Bible Student and Teacher*. In 1913 the name was changed to *The Bible Champion*. In 1918 this magazine was taken over by Mr. Boyer, the present publisher, who at that time published *The Sermonizer*, and the name of *Bible Champion* was retained. In January, 1931, *The Essentialist* was merged with *Bible Champion*, and the name of the merged magazine was changed to CHRISTIAN FAITH AND LIFE.

The enemies of Christianity have created an atmosphere in science and popular literature which promises no good to Christianity. To add a finishing touch, a catchy name was given to the anti-Christian wave which deceived many, and made Christianity seem entirely out of date and fit only for the junkheap. One can readily see that, back of all this camouflage, there was a substratum of infidelity which dared not come out into the open, but which, to exist at all, must be hidden and propagated under a catchy name. In this budget of questionable beliefs were such doctrines as rationalism, humanism, and, besides, a mechanistic philosophy which shut God out of the world. All this specious thinking is bundled up in a philosophic bouquet and is called "Modernism." Every one of its constituents is in a sense an enemy of vital Christianity, and dare not be given the right-of-way.

To submit to such conditions and suffer such doctrines to go out as "Modernism"—considered by the public generally to mean progress, when, in fact, it meant enmity to vital Christianity—did not seem good to heroic and faithful believers. So an opposi-

tion was organized, and a journal of defense was published, which eventually became *CHRISTIAN FAITH AND LIFE*, as we have it today.

A Unique Journal

The defense of Christianity against all its defamers became an imperative duty. Of course each church had its denominational organ, advocating its own interests and propagated that special doctrine; but as a journal strictly given to the defense of Christianity against unbelief in its many camouflaged forms *CHRISTIAN FAITH AND LIFE* stands alone.

There are journals of progress in science and in many forms of beliefs; but here is a magazine given over entirely to the broad defense of Christ's religion, dedicated wholly, as were all its predecessors, to expose the teachings of modernism and to uphold the old established standards. The science of the day, with its flattering humanism, would say to poor unregenerated human nature: "Realize thyself, live the natural life"—which is too often narrow, selfish and prejudicial.

Another philosophy holds to an involuntary progress rolling humanity on to some far-away Eden when all men will be gentle, honest, and superb. But can humanity as we know it be redeemed in any such way? Yet this is the far-flung doctrine of evolution, which so many take without ever seeing the subject through or making the distinction between the development of species and Darwinian evolution—which this magazine stoutly opposes.

To come to the rescue of Christianity at this time of need and defend her against her intruding enemies has been the glad task of the publisher, the editors and the contributors. These workers have been assembled from all points of the compass, and represent well nigh all Protestant churches. They consider the magazine a fit agency for the defense of the Bible and vital Christianity in all of its departments. They speak for the best in all lines. Of these men who have come to the battle-line it can be truthfully said, they are men tried and true, including bishops, pastors, college presidents and teachers, physicians, prominent business men: all scholars of recognized ability and high attainment. They do their work without a thought of compensation. They stand in line with the heroes of other days who have wrought and taught, at the peril of their lives, truths which mean so much to us. The

thrill of knowing that the truth was being uttered so that the world could get the benefit, was compensation enough.

CHRISTIAN FAITH AND LIFE is a reservoir of needed information, a dynamo of truth, ready for the enlisted soldier of the cross in defense of his master's kingdom. The Book Review department alone is worth the price of the magazine.

The battle in defense of evangelical Christianity is indeed a stiff one, and he who would be a valiant and true warrior must be equipped and ready. Here, in this magazine, he will find the doctrines and plans of the enemy well exposed. He will find his Lord's kingdom and its truth plainly set forth, so that he can meet the foe with intelligence, with a spirit which makes for victory and a courage that will not fail.

All of this is needed in championing the gospel of vital godliness in this our day of liberal thinking and a tendency to belittle our blessed Lord and to deride and belittle His religion. Yes, a heroic, vital Christianity is the only power that will meet the demands of the age and save the day, and this is what *CHRISTIAN FAITH AND LIFE* stands for.

Benefits to the Christian Student

This magazine is not only a help to the leaders in the religious life, but is an untold benefit to Christian young men in our colleges. And this magazine may be found on the library tables of about 600 seminaries, universities and colleges in this country. It is a sad fact that so many of the institutions of higher learning of our day are indifferent to the religious life of the student body. With many "a man is an animal with an intellect," and they limit their attention to intellectual development only, and neglect the moral and religious life of the student body.

The words "God" and "soul" have dropped out of many of the so-called "psychologies" of the day. We are told that only about one in ten of the great university students care anything for religion. Out from some of these great universities the sons of pious parents go as full-fledged atheists.

Into just this chilly atmosphere of unbelief *CHRISTIAN FAITH AND LIFE* goes with a ray of light and warmth to save and guide the youth who are to become our future citizens. Here their dangers are exposed and the way of soul safety made plain. Surely, next to a faithful chaplain, no agency could be a greater benefit to a soul-hungry student in his college life than this magazine.

Referring to *CHRISTIAN FAITH AND LIFE*, a Yale student said, with pride: "We get it at Yale; I want it in our college here"—a state school. With a magazine like this many a splendid life may be saved from skepticism and ultimate ruin.

Y. M. C. A. secretaries should feel it their duty to place this magazine on their reading room tables. The reading of it will also inform the general public and equip them for defense against the skepticism of the day.

Religious Heroes

Christianity has always had her heroes—men who, forgetful of self, were willing to invest their lives and their means for the success of the kingdom of heaven. We want to weave laurels about the brows of such men and erect monuments to their memory. We do this gladly for the heroes of the past. But how about the men who are today doing heroic work for Christianity? Shall we be unmindful of their struggles and the burdens they bear? Or are we willing to step to their side and share their burdens?

Some of us may not appreciate what it means to the publishers to find a way to pay for each monthly issue in these strenuous times. It is rarely that a religious periodical pays its way. The deficits of this magazine each year, for some years, surprised me! All religious institutions have back of them great souls who count it all joy to make permanent the work of the kingdom of heaven. The pioneers of faith made the immense invest-

ment of themselves for Christ and His kingdom in many lands.

One refuses to believe that there are none to make the sacrifice to make *CHRISTIAN FAITH AND LIFE* a mighty and perpetual means of defense of the kingdom of heaven. Show it to men of means who have a soul, and who have learned what to do with their money, and they will joyfully step to its side and help.

Where is there a more worthy undertaking than this defense of vital religion and Bible Christianity? It is the friend of all the orthodox churches. It fights nobody's creed; it abuses no one; its motto is love and Christian fellowship. Its theme is the Bible as God's written word, Jesus Christ the Son, our crucified and risen Lord; and the Holy Ghost the inspirer and guide of all truly pious souls in their desire to live a religious life and to reach the heavenly home at last.

This is the task of this magazine, and its work is of sufficient merit to enlist and to inspire noble souls. But why leave the burden and expense to be borne by the publisher alone? Why not let the many share in the honor of thus advancing and protecting the faith of Christ?

Shall we stand up and sustain this noble voice of Christian defense, or shall we suffer it to be hushed? If all defense be silenced, then the church might as well seek out a suitable burial ground, for she will surely need it!

Richmond, Kentucky

The Man of Sin

THE Man of Sin, affirmatively described by St. Paul (2 Thessalonians 2:3), which is the theme of our present study, is identified in important points with those incarnations and individualities of evil which we have considered in former papers as the world spirit, the prince of the power of the air, the tempter, and the ruler of world darkness. However, the man of sin is confined in St. Paul's delineation of him to a narrower range of action than are those former entities. It will, therefore, be our task to consider to what extent this man of sin may be a manifestation of the others, how far his influence may parallel the activities of Christianity, and what concurrent historic evidence concerning the Word may be found in this fact.

The address to the Thessalonian church in which the apostle's description of the man of sin occurs deals with the Parousia, or manifested presence of the Lord; and this sinister and repellant actor is cited as a sign of the day, or period, of that glorious coming, when he, the man of sin, will be revealed as "the son of perdition." The apostolic argument is that the Advent is not to be expected in any time, near or distant, until the man of sin and the contingencies of his testimony of lawlessness shall have become overt. But that the designation is that of individuality and evil power is well established in the contexts of our Scripture citation. Our readers should understand the contention at this point, which is this, namely, that the Bible references, especially in the New Tes-

tament, are not to phantasies, or imaginary existences; but to realities, bold and bald in themselves, yet so hidden from the human understanding as to be but indistinctly apprehended. When St. Paul silhouetted the world spirit, the prince of the power of the air and the man of sin, his concept of individuality was as distinct as when he assailed Alexander the coppersmith or the lion of the Capitoline Hill.

It was logical that interpreters from the earliest Christian times should have associated St. Paul's man of sin, or son of perdition, with the beast of the Apocalypse; and the more was this likely, since the earliest readers of the Revelation of St. John saw in the beast one or another of the first century Roman emperors, reading the names of both Caligula and Nero out of the mystic number of the beast—666. And it is a remarkable fact that the Hebrew letters—*n, r, v, o, k, a, i* and *s*, considered as numerals, and disposed in the words, *Neron Kaisar* total the number 666. While this result, in the beginning, was startling, and, to a degree, convincing, it has never been accepted as conclusive, either by earlier or later interpreters. Further discredit was cast upon it from the fact that, in post Reformation controversies with the papacy, leaders of the Reformation were able to show that the Hebrew letters, *r, m, v(o), i*, and *th*, disposed in the word *Romüth* showed a similar numerical result. This gave another understanding of the Apocalyptic vision, and transferred the discussion of it to a new field, which we have not space now to enter.

But the conclusion remains that the man of sin is an individual entity, or is represented in a group of individual entities, capable of human identification. Throughout the Bible narrative, the thought is consistently held of Satan entering into men, or affiliations of men, for the accomplishment of the ends of evil. The Bible writers conceive of these emissaries as being moved by a more or less distinct intelligence, or certainly by a specific madness of purpose, and, as we have before shown, swayed by an overt leadership in kind. The value of this understanding will be apparent, if the thought of these influences is to be traced through the centuries of Christian happening and development, and again identified with forces of historic evil; as, for instance, those with which we are at war in our own times.

Perhaps more distinctly than any separate figure in the Scriptures, the man of sin becomes the type of Antichrist. The prophetic

vision of Messiah, basic in the Hebrew revelation, was accompanied by the idea of an anti-Messiah. The Jewish Antichrist was not only fully expected; but it was clearly indicated that his contest with the kingdom of the Anointed was to be the order of that kingdom's advance, and that the defeat of the Adversary was to be the token of the Parousia, or the coming of the Lord. St. Paul, the most rabbinically taught of all the New Testament writers, clearly includes this view in his exhortation to the Thessalonian Church. Antichrist was, therefore, to his mind not only a continuous idea, brought over from the Jewish hope for the Messiah; but was a continuous fact of enmity actively represented in an individual leadership, manifesting itself, at every stage of history in human personality and purpose.

St. John gives, in his first epistle, the clearest understanding of Antichrist and his activities to be found in the New Testament (1 John 2,18). In this discourse it is made plain that St. John accepts the thought of a personal Antichrist; but he also shows that there are many Antichrists, minions of the prince of evil, or chief of the adversaries. In this he remains consistent with himself in his Apocalyptic statements; as also he will be found to agree with St. Paul's teaching concerning the man of sin.

The rule used in interpreting St. John's conception of Antichrist may be employed in construing his phrase, "the last time." There is one climacteric "last time," hid, as the Master declared, from all eyes save those of the Father; but that time is contingent, and in process of revelation, every day; and especially is this process of revelation emphasized at significant and determinative junctures in the world's life.

It will be of value to the general argument in hand, and especially to our line of interpretation, to consider that preference has been given in authoritative quarters to the rendering, "man of lawlessness," rather than, "man of sin." This rendering brings to the surface more of the cold and tragic reality of history than does the reading of the Authorized Version, though the meaning, at bottom, is one. Yet the chief contention of Christianity, during all its centuries, has been with sin in the form of lawlessness; and that is the sad letter of the conflict of today. It is lawlessness in thought; lawlessness in the attitude of men toward the ideals of truth and revelation, and lawlessness in the social, economic and political affairs of the hetero-

geneous world. At the risk of a treble repetition, we venture to affirm that uppermost in the minds of those of today who have a zeal for righteousness is the thought that an unseen malevolent spirit is operative in na-

tional and world life, a force that cannot be adequately expounded by the use of the ordinary terms for sin and the outlets of depravity. In this the secular record bears out the truth of the Written Word.—H. M. DuB.

Qualities of Christian Faith

IT is not to the discredit of reason that it cannot do what it was never intended to do. You would not say that the science of chemistry amounts to nothing because it cannot solve problems in logarithms or calculus. However, while reason is a good thing when rightly employed, and hence is often appealed to in the Bible, yet it cannot take the place of Christian faith.

For example: human reason cannot give you the certitude of God, or the assurance of pardon and salvation. Who through mere reason has ever experienced what Paul speaks of in Rom.8:16: "The Spirit Himself beareth witness with our spirit that we are the children of God"? No one. But millions of persons have received this inner witness through faith in the Lord Jesus Christ.

Let us notice some of the unique qualities of Christian faith. An analysis of Heb.11:1 will reveal one of them. We give what we think is the closest translation: "Now faith is the reality of things hoped for, the proof of things not seen."

It will be profitable to note how the two parts of this sentence are verified in Christian experience. Take the first part, "Faith is the reality of things hoped for." A man might be an agnostic—an honest one. He might hope that there is a God, because he would prefer to live in a universe which has been created and is preserved by an all-wise and all-powerful personal God rather than in one that has just happened to come into existence, nobody knows how and nobody knows why; but as yet he only *hopes* that there is such a God. He does not know.

But note: the moment he comes to Christ and accepts Him by faith as his Saviour and Lord, he *knows*, through the witness of the Holy Spirit in his consciousness, that God exists. That which was only hoped for before has now been transmuted into a reality. Now he knows.

The same verification is true of the second part of our verse: "Faith is the proof of things not seen." Of course, we cannot see

God; we cannot see the Holy Spirit; we cannot see spiritual realities; they do not come within the purvey of our physical senses. But note again: when we come to the Lord Jesus Christ by faith, the Holy Spirit opens our spiritual eyes, and makes His impact upon our consciousness; then we know that there is a spiritual realm and that it is just as real as is the physical realm. Thus the great truth of Heb.11:1 is verified in Christian experience.

Another quality of Christian faith is this: it must lay hold upon Christ in order to bring an experience of truth and salvation. Our Lord Himself made this clear and emphatic when he said: "I am the way, the truth and the life. No man cometh unto the Father but by me."

That is a tremendous claim. Why is it so? What is the *rationale* of such a statement? Our reply is, it lies in the very nature of the Christian system of truth. God, the ultimate source of our being and salvation, is a triune God. That being true, it is evident that, if you and I refuse to recognize the second Person of the Trinity, the third Person will not lead us to a knowledge of the first Person. On the other hand, if we acknowledge the Son of God as the second Person, our faith implies that we accept the doctrine of the Triune God. Hence through faith in the Son we are led by the Holy Spirit into the presence of the Father. A full-toned Christian experience is Trinitarian.

Another element of Christian faith is that it stabilizes the soul by binding it to the Ultimate and Eternal Reality. There must be such an eternal Reality for this reason: There is something now; therefore there must always have been something. If there ever was a time when there was nothing, nothing could have even been. *Ex nihilo nihil fit*.

But what must be the character of that Reality which has existed from eternity? It must be God—infinite, self-existent, personal. The physical universe cannot be eternal

and infinite, because it is made up of finite and dependent parts; therefore it cannot be infinite, self-existent and independent. The Ultimate Being must also be personal, because there are personal beings in the world today, and have been in the world for many centuries. Surely personality can come only from personality. Every effect must have an adequate cause.

Now Christian faith leads us back and binds us to the infinite, absolute and immutable Being—God. Does not that give solidity to our lives? Why are many people so discontented and unstable? The reason is easy to see. It lies right out on the surface. They put their trust in finite and mutable things. Thus they are “driven by the wind and

tossed.” Every pleasure soon palls on their senses.

Not so with Christians who put their trust in the infinite and eternal Being; in the God who “inhabith eternity;” who is “from everlasting to everlasting;” who is “the same yesterday, today and for ever.” Positing their faith and hope in such an immutable God, they become strong in the Lord and have a solid and stabilized experience which nothing can move or destroy. They can say with the Psalmist: “My heart is fixed, O God, my heart is fixed: I will sing and give praise.” Or with Isaiah: “Thou wilt keep him in perfect peace whose mind is stayed on Thee: because he trusteth in Thee.”—*L. S. K.*

Are there Evil Personalities that Prey Upon the Souls of Men?

FACING the question of evil spirit beings we will need first of all to get some general conception of what God is doing in creation. God is a triunity of personality or personal self-consciousnesses, forever arising in one eternal being. He is metaphysically one, because all His persons are manifestations of the one basic spirit nature. He is ethically one because his persons are united in their creative willing by the divine eternal holiness. In self consciousness, however, God is three. He is Father, Son and Holy Spirit. The eternal being of God is thus, as the old Greek philosopher would have said, the archetype of all moral ideas and relationships. The divine fatherhood is the norm of all fatherhood. The divine holiness is the norm of all righteousness.

Creation is the self expression of God, the uttering forth of the eternal glory of the divine life. God is singing out the sublimity of His own eternal triunity. Creation is His oratorio, His majestic poem, and so from end to end it is crowded with unities. The worlds are made one by the law of gravitation. The human race is made one by the law of holiness. So the whole vast frame is bound together, uttering forth the holy unity of the triune God.

Freedom imperils this whole divine plan of unity. Yet freedom is necessary to the divine plan of holiness. So God faced the peril and made men free, and free men broke

the unity of God's handiwork, filling creation with confusion and strife.

In history God is working past this confusion, resolving all its discords, unifying all its elements. God is unifying personalities into a brotherhood, a family of God. He is unifying history until the record even of its strife shall at last make harmony.

It is as if an artist should conceive a masterpiece, and then invite novices to work with him upon the canvas. The beauty of the final work depends upon his ability to give significance and power to all their misconceptions and crude lines. It is so God faces the task of over-ruling all human mistakes, of giving significance to all human failures, and of uniting into one the whole vast sweep of both life and the ages, until at last creation and all time shall be united and make one music as before, but vaster.

It is often suggested that if God be almighty he could have prevented human sin. We answer: the divine choice to create men free of necessity involves the possibility of human sin. That God foreknew the outworking of this possibility is unquestionable; but divine foreknowledge is not divine responsibility, God cannot be responsible for that which man freely wills. He is indeed responsible for giving man freedom; but this is the majesty of His plan. How man uses his freedom is indeed a profound mystery, but, assuming human freedom, sin is

not a mystery. How God made us men we cannot know; but that God has made us men we do know; and this knowledge explains the fundamental mystery of sin.

Since God's purpose for the human race pre-supposes personal freedom, it was to be expected that God would guard human freedom with the utmost diligence. Free men may indeed confuse God's plan, but only free men can either express God's glory or share it. And so at whatever cost to Himself God makes men free and guards them in their freedom. He even allows free men to blast their own being, and to them, to whom He gave the privilege of the very image of deity, He gave the power to fashion themselves into the image of demons.

It is conceivable that God might at some point in His stupendous undertaking eliminate by death some destructive human agent. It is even conceivable that under great urgency God might for a moment overwhelm the freedom of some such human agent, but it is not conceivable that God would ever abrogate the basic principle of His universe, which is that free men through holiness should rise at last into the glory of the vision of the eternal unity of God.

HERE then is the outline of our thinking: God uttering the personalities of His Godhead in human personalities, and the unity of His Godhead in human unities; God facing the confusion of man's false choices, the vast discords of history and bringing them into unity; God binding together all things until the whole frame shall express His glory; and redeemed humanity shall know the inner mystery of His eternal life. As we face this stupendous conception we are moved to ask whether it is possible that almighty God can unify the welter and shame of human sin. We answer, yes. It is the glory of redemption that God has done this very thing; but the doing of it has taxed His resource to the utmost. He gave His very being for redemption; He gave His Son, and God, the eternal Son, became man in order that He might redeem and unify the race.

Here is the wonder of the wisdom of God, which makes the wrath of man to praise Him: that He took human brutality at its worst in Rome's awful cross, and human pride and dishonesty at its worst in the hatred of the priests, and by redemptive suffering transforms these superlatives of sin into an almighty redemption. This is a

type of the divine resource, and it is with such resource, both of wisdom and power, that God faces the tragedy and confusion of human sin. He will yet unify all personality. He will yet unify all history, including even its darkest incidents. He will unify every factor, every personality, every single human choice. The whole vast frame will be one; one as God is one, without one straying personality or purpose in the whole sweep of creation.

I have sometimes wondered if God may not quite blot out the wicked, but I can never bring myself to believe that He will. No, even sinful men, damned to eternal darkness, will be related to the unity of God's final purpose. Rebellious souls will be deprived of personality, their wills enslaved and they be thus bound into the unity of the divine purpose. At last from end to end and side to side, both nature and the spirit will utter forth the glory of the divine holy unity.

Quite apart from anything else that might be said about this conception, it is at least a majestic idea, worthy both of man's personality and of the extensiveness of this far flung universe. If we can hold it we will be able to possess ourselves of three values that make life both real and majestic.

First, we will get a powerful sense of our own freedom and responsibility. We are creative beings, workmen who toil with our Maker in the production of His purpose. Second, we will get a tremendous sense of the divine wisdom, the divine interest, the divine patience, which through all these centuries has toiled and still toils beside us sinful men. Third, we will get an awe-inspiring sense of the divine redemptive resource, which He has projected into history in the incarnation of His Son. If these three things be true, then life is indeed real; Heaven is indeed boundlessly sublime, and hell is an abyss of judgment, yet nobly grand, even though it be awful.

GOING on now we will instantly admit there is no greater difficulty in the idea of a fallen angel than in that of a sinful man. It is true we had given up the idea both of angels and devils, along with fairies and ghosts; but there does not seem to be any rational basis for our attitude. If some scientist should suggest that Mars may be inhabited, we would find no difficulty in accepting his speculation. Why then do we find it more difficult to believe the testimony of Joan of Arc, for example, that some angelic being

from another world did visit her and commission her in the name of God? There is no rationality in our believing the scientific speculation and denying the peasant girl's positive and repeated experience. The fact is, Joan of Arc's accomplishment required some explanation. That a French peasant maid, unused to arms and military tactics should have conducted effectively a campaign for the deliverance of French soil from foreign troops, won battle after battle, and with statesmanship as well as military genius, re-established the sovereignty of the French King by crowning him at Orleans, does require an explanation, which the historically affirmed angel visitation would furnish.

Nevertheless we deny angels. We do not even consider them; and why? Evidently for no better reason than that our customary sense experience does not reveal them. Consequently we are put in the position of denying both our own unusual experiences as well as the unusual and epochal experiences recorded in Scripture for no better reason than that our usual experience does not rise so high. This is not science. It is insensitivity. No, there is nothing either impossible or improbable in the idea of angelic beings; nor is it improbable that an angel should have announced the birth of Messiah to Mary, or that they should have appeared on Christmas night in the sky above Bethlehem's plains to bring Heaven's triumphant message to the shepherds, or that they should have hovered over the open empty sepulchre of the risen Son of God. The irrationality is that we have thought to limit the universe to so much of reality as is discernible to our five senses at the ordinary level of life and history, repudiating the rest.

Jesus describes the activity of angels. He spoke of the joy of their obedience in that noble prayer He gave to His disciples. He spoke of them as sharing the glory of His second coming, as rejoicing at the sight of human repentance, as being the guardians of little children, and as being the divine agents at the final judgment. He spoke also of fallen angels. He exorcised devils. He affirmed that the hell to which rebellious human personalities will finally go was prepared in the first place for these fallen angels.

Nor is there any insuperable difficulty in the idea that evil spirits find a demoniacal joy in betraying men, or in the idea that the infinite God would tolerate their false activity. If sinful men conspire against each oth-

er's souls and find some false enjoyment in the contemplation of each other's ruin, and God allows this within the bounds of human freedom, what added problems will we find if fallen angels do the same? I remember an incident in point. Some years ago in a North Jersey town a man was saved from the sin of drunkenness, that debauched his life and pauperized his home. He joined the Methodist Church in that community, and became active in its interest. Later on he was elected fire chief of the community; and the firemen of the town, many of whom were drinking men, were about to go to Atlantic City for the annual firemen's parade. One night the question was proposed at a meeting of the fire company, whether the chief would come back drunk or sober. One man bet ten dollars he could get the chief drunk. The bet was taken, and the men lined up on one side or the other of the question. The chief went to Atlantic City, and he came back drunk, and his fellow beings had their strange devilish joy in the downfall of a man.

I see no increased moral problem in supposing that evil spirit personalities might be allowed to exorcise a similar baneful influence upon the souls of men. Such devilish influence would indeed explain many things that otherwise seem inexplicable. It is difficult to understand, for example, why Ernest Heckle, to prove he had no soul and that death was the end of consciousness, should have falsified his drawings, and thus lied to prove to his fellow beings that they were less men than they had thought themselves to be.

That silly speculation of behaviorism would be more understandable if we should suppose its author's splendid intellect to have been beclouded by evil influences. It is difficult to suppose that great intellects could be capable of such crudities of thought as these; and history has much that's similar. If however we should suppose a blinding obsession had been pressed upon their minds by some evil spirit influence, which as morally faltering personalities they did not resist, it would make the whole more comprehensible.

THEN, finally, there can be no difficulty in understanding that spirit beings do make direct impress upon the minds of men. Human experience abounds in records of such impressions. During the Civil War again and again women knew the exact mo-

ment when their sons were wounded. Sir Oliver Lodge's volume "Raymond," whatever may be the explanation of its phenomena, certainly does demonstrate the fact of direct spirit impress. Whether the medium read his mind or some other person's mind in no way modifies the evidence. Mind reading is direct spirit impress quite the same whether the spirit in question be embodied or disembodied.

Some years ago the Rev. Dr. Samuel Sargeant was pastor at Bradley Beach, N. J. On a morning in the preachers' meeting he recited this interesting item out of his own life. He said that he and his mother were separated by the width of the Atlantic Ocean, and that on an occasion he experienced a severe accident to his hand, of which she knew, as well as the precise time of its occurrence. He said his mother wrote him telling him of her strange impression, and asking what had happened. He wrote back describing his accident, and the exact time it took place. He discovered that at precisely that time she had seen the accident though she was three thousand miles away.

Such data could be multiplied almost indefinitely. The phenomena is well defined and fully admitted. The question as to whether the influencing mind be incarnate or disembodied is quite without significance, it would simply be a case of the immediate impress of mind upon mind in either case.

And now the question becomes simply one of fact. Is there any evidence that disembodied spirits can or do exorcise evil influences upon the souls of men? We answer both Scripture and experience to provide us with numerous instances of evil spirit influences preying upon the souls of men. Demon possession is undeniably a phenomena in the New Testament, and demon possession is as undeniably a phenomena in pagan lands today. The fact is that there is substantial identity between the data as developed in Jesus' day and the data as described by missionaries of our own time. The strange seizures and supernormal knowledge that occurred in England during the Wesleyan revival, and in America during the revival at the opening of the nineteenth century, are easier denied than they are explained. Martin Luther felt himself to have been in powerful conflict with evil spirits.

There is one outstanding circumstance in my own life that would be difficult to explain otherwise than a superhuman evil influence. It was in the fall of either 1913 or 1914. I

lived in New Brunswick, N. J., and had been to Philadelphia for the day. I had attended the Methodist Preachers' Meeting in the morning and taken care of some unimportant miscellaneous affairs in the afternoon. About five o'clock I boarded a train at Broad Street Station, Philadelphia, for New Brunswick. As the train went out of the Pennsylvania yard I happened to look out and saw a number of engines with steam up, their stacks smoking. The trivial incident made an instant and powerful impression upon my mind. It seemed to fill me with a strange ambition for greatness in this present sense world. The experience was so powerful that it amounted to an obsession. It completely filled my mind, and for the time being excluded every other interest that had normally held sway there. The idea and emotion were so powerful that I recognized immediately something extraordinary, and taking out of my pocket a notebook I began to set down the experiences.

First I tried to break the spell of this strange fascination by imagining all my normal interests. I discovered to my surprise that every one of them had lost its meaning; that nothing seemed real save the idea of greatness in the present sense world. I examined the experience continuously, taking extensive notes all the way from Philadelphia until the train pulled into the station at Trenton, N. J. At that time my mind was still fully in the grip of the ideas that had possessed it in Broad Street Station. The train sped on. When it passed Princeton Junction I noticed that the reality of the illusion which had gripped me was weakening. When it passed through Monmouth Junction fifteen minutes later I noted that the idea and emotion had become decidedly dimmer. When I reached New Brunswick an hour and twenty minutes after the beginning of the experience, it was gone as completely as if it had never been.

This particular and fleeting obsession is absolutely isolated in my life. Never before nor since have I had such a violation of my life's whole motivity and purpose. I have had several other unusual experiences, but nothing either so striking, or that so completely violated the whole set of my life as this.

At that same period of my life I experienced one other powerful temptation but of a very different character. I remember now the dreadful persistence of that second trial, and how it dominated my mind for weeks

together. My life during those days was crowded with one constantly repeated refusal: "I will not!" "I will not!" Every unoccupied moment was flooded with that one thought, until at last one morning I deeply knew I would never yield. A word of Jesus drifted into my mind: "The prince of this world cometh, and hath nothing in me." It seemed to express my experience. I knew the temptation was over. My inner consciousness was filled with a deep quiet peace.

I am not at all inclined to the view that all temptations take their rise in the influence of evil personalities. Many temptations are the natural expression of man's own self-obsessed consciousness. Such temptations are part and parcel of a man's normal life. They are closely related to his ordinary point of view and motivity. Temptations, however, that arise in a point of view that is totally foreign to a man's normal thinking; that descend upon him with the suddenness and violence of an earthquake,—such temptations seem to me to require an extraordinary explanation. One would grant instantly that some of these extraordinary experiences may indeed be physical in their cause; but those two which I have in part described cannot have such an explanation. The Biblical truth of demon influence, to say no more, is at least as scientifically sound an hypothesis as is Darwin's of evolution. It does explain the phenomena in question, and there is nothing definitely against it; neither of which statements can be made concerning evolution.

It is time the whole world began to rethink the tremendous and unescapable problem of evil. It is simply true that man's nature is

a contradiction. He has suggested within him certain noble powers that he cannot fill out. The powers are there, forever prophetic, but in nature never realized. In Christ they are realized. Related to Him men come to fulfillment. Their lives are different, and they build a different world. These are facts. Some men deny them, but their denial is simply an advertisement of their own ignorance; for the facts are out there in history just the same. Here then is the fact: What we call normal human life is definitely abnormal. Depravity is a fact of experience. No matter how it may have happened, it has happened that man's highest powers are in nature incapable of fulfillment. We must be reenforced by the incoming of a divine supernatural, and this is what men have found in Christ. What an inspiring truth it is! Creation is one! All creation, and even the Creator Himself ceaselessly toils toward the consummation of the whole. There are angels and devils. There are men, good and bad. They are all willing and influencing within the stupendous frame of things; and at the fullness of time God the Eternal Son invaded creation—heaven's majestic reenforcement to lift our failing race to its destiny! Why not? Science can have no objection; and if speculative philosophy should propose that we deny the supernatural, and limit reality to that which is disclosed in sense experience at its usual level, we simply repudiate its suggestion in the name of Scripture, or our own highest experiences, and of our souls. Read Paul's admonition, Eph.6:12,13.—H. P. S.

Re-Thinking Missions

ALAYMEN'S *Inquiry After One Hundred Years*, is the title of a book recently issued that "contains the report of the commission appointed by the Laymen's Foreign Missions Inquiry to study missions in the Far East and to make recommendations concerning their future." Among the searching questions here answered are:

Should Foreign Missions be continued? If so, what changes in program and personnel are necessary?

Should denominational distinctions be maintained either on the foreign field or at the home base?

What should be the attitude of Protestant Christianity toward non-Christian religions?

Five persons from each of the following churches are named as the "Directors" in the matter: BAPTIST; CONGREGATIONAL; DUTCH REFORMED; EPISCOPAL; METHODIST EPISCOPAL; PRESBYTERIAN; and UNITED PRESBYTERIAN—thirty-five persons in all.

These Directors appointed a Commission of Fifteen persons under which the "Inquiry" was conducted. The Chairman of the Commission is a Professor in Harvard University; and, I am quite sure that eleven, if not all the rest, of the commissioners, are so-called Modernists.

The Commission "decided to restrict the Inquiry to India, Burma, China and Japan." They spent about nine months in the Near East, with excellent opportunities for observation and investigation; and gained much valuable information. The book, as such, with the opinions and suggestions, has provoked wide and warm discussion in the evangelical churches of this country; and even more so in India and China.

I am just in receipt of a pamphlet of thirty pages, from Bombay, India, sent me by BISHOP BRENTON THOBURN BADLEY, RESIDENT BISHOP of the Methodist Episcopal Church, at Bombay, India, for Southern Asia. He, himself, wrote the Introduction, and did it so well that I think it well to give it here. The subject of the publication is, *India's Challenge to Christian Missions; An Answer to the Report of the Appraisal Commission*. The following is Bishop Badley's Introduction:

THE appearance of the Appraisal Commission's report has brought the subject of Foreign Missions before the Churches of the west in a new and striking way. It has at once become evident that with many of the main conclusions of that report, the experienced missionaries and nationals of India are not in agreement. In some cases they are not willing to subscribe to the premises from which the Commission starts. This does not mean that they do not approve of some of its findings, particularly with regard to the need of doing everything possible to increase self-support and self-determination on the field, as well as insuring from the Home Base the very best men and women for the important and exacting tasks of the missionary. Now that the book embodying all their statements and recommendations is available on this field, the issues raised by the commission can be definitely taken up by those whose right to speak on this matter cannot be denied.

Among the first of those who have undertaken to reply to some of the conclusions and recommendations of this report is the Rev. J. F. Edwards, editor of the *Dnandaya*, and Principal of the United Theological College, Poona. Mr. Edwards, with twenty-five years of experience in missionary work in India, a keen student on Indian life and affairs, and a writer of authority on many phases of the missionary problem, as well on Marathi literature, is qualified to discuss the Appraisal Commission's report.

The Statement in this pamphlet was first made by Mr. Edwards at the recent session of the Bombay Annual Conference of the Methodist Episcopal Church. It so well represented the missionary re-action in many matters touched upon by the Appraisal Commission, that the Bishop presiding over the conference asked Mr. Edwards to prepare it for publication. This he has done with great acceptability, and in the opinion of the Bishop it will be hailed by the Church in India, very widely, as a most suitable reply to that report touching the points that have been taken up by the author. By giving the background and sketching the situation as a whole, Mr. Edwards has added greatly to the value of his statement. This should be accepted by the Church in America as representative of the opinion of a large section of the Church in India, in regard to some of the issues raised in the report of the "Appraisers."

Of necessity this report is brief, and limited to certain aspects of the report of the Appraisal Commission. Much remains to be said on the topics included in this pamphlet, and on others not considered in these pages. It is thought best, however, not to increase the size of the pamphlet. The writer of this Introduction is wholly in accord with Mr. Edwards' position, and has made himself responsible for the publishing and circulation of this pamphlet. Any who may desire copies for the use of those who should have before them the information that is so lavishly furnished here, should write to the Madras Publishing House, 19 Mount Road, Madras, the publishers, who have been instructed to supply copies at a nominal price.

No time should be lost in acquainting the constituency at the Home Base with our convictions on these vital issues. The Commission has denied the wisdom, if not the moral right, to proclaim freely the Gospel of the Lord Jesus Christ with a view to winning men to His discipleship. This is a challenge that the missionaries and leaders of the Christian Church in India cannot and will not refuse. We stand ready to join issue and to contend that this advice is completely contrary to both the life and teachings of our Lord, and that it is based not on the New Testament but on a worldly wisdom that in effect denies the diety of Christ and the necessity of experiencing Pentecost with the fulness of the Holy Spirit. In fact, the Holy Spirit was not thought of sufficient importance even to be mentioned in seventy-eight

pages of the report dealing with the great topics of (1) the Mission in the world today, (2) Christianity, other religions and non-religion, (3) the uniqueness of Christianity, its message for the Orient, and (4) the scope of the work of missions.

In referring to the third topic, the report, with an amazing self-assurance says: "It would be difficult to point out (in Christianity) any one general principle which could surely be found nowhere else" (Page 49). Not one, but three general principles can be mentioned, without the necessity of even pausing to think of others: (1) the Atonement as seen in the Cross, (2) the Resurrection, as seen in the empty tomb, (3) the infilling of the Holy Spirit, as seen at Pentecost. These are the great divine truths that Christ, through His true Apostles and disciples, is bringing home to the peoples of India, which multitudes are gladly receiving, and this supreme task will continue to go forward if even a dozen "Commissions" should advise us to abandon it!

Dr. E. Stanley Jones' evangelistic work has never been more fruitful or significant than in recent months, in China as well as in India. Imagine his ceasing to plead with men to "decide for Christ!" Have Christian laymen a right even to think of such a thing much less urge it? India's answer is that the National Christian Council, under the leadership of that great Indian apostle of Christ, Bishop Azariah, is now engaged in an intensive, India-wide evangelistic campaign. This is the battle-ground as regards the report of the Appraisal Commission; nothing else matters much if we yield here. For life and victory we can take but one direction: onward with Christ.

The ultimate effect of the report of the Appraisal Commission will not be merely a criticism of the policies and methods of present-day missionary work, but will be an attempt to replace the spirit and objectives of Christianity by an entirely different conception of its purposes and aims in its world-wide task. A deep study will show it to be a reasoned effort to convince the Christian Church that the New Testament is not a final authority for the missionary, that the examples set by the Apostles have no necessary bearing on the affairs of today, and that the teachings and practices of the Lord Jesus Christ must be modified to suit our age. Let us make a few quotations in justification of this statement.

1. The New Testament says: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations" (Matt. 24:14). The Apostles of Christ say, "Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye. For we cannot but speak the thing which we have seen and heard" (Acts 4:19,20). The Appraisal Commission says: "We believe that the time has come to set the educational and other philanthropic aspects of missionary work free from organized responsibility to the work of conscious and direct evangelism. We must be willing to give largely without any preaching" (Page 70).

2. The Lord Jesus Christ says: "Fear not, little flock: for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). "I will build my Church" (Matt. 16:18). The Appraisers say,—"These problems (*i. e.*, of changes, tending to despair) are not alone the problems of other religions. For since the same world-change has entered the sphere of the Christian Church and of the mission, they, too, must deal with their own questions of life and death: they, too, must state the case for any religion at all. Thus is it that Christianity finds itself in point of fact aligned in this world-wide issue with the non-Christian faiths of Asia" (Page 33).

3. The Lord Jesus says: "I am the way, the truth and the life: no man cometh unto the Father but by me" (John 14:6). "Except a man be born again, he cannot see the kingdom of God" (John 3:3). "I am the light of the world; he that followeth me shall not walk in darkness" (John 8:12). The Appraisal Commission says: "It was hard for the missions to mix with their absorbing interest in rebirth (*i. e.*, spiritual, through Christ) a practical recognition that the surrounding religions were religions, and as such were ways to God" (Page 31). "The relation between religions must take increasingly hereafter the form of a common search for truth" (Page 47).

In the name of Him who proclaimed Himself to be the Truth, we protest against such a statement. We who have found Him are not in search of the Truth,—He is ours already! We keep all gateways to truth open, but we know that every step towards it leads us to a fuller understanding of Jesus Christ. His Holy Spirit will lead us into "all the truth" (even) as He promised. We are here to proclaim Him,—not to join with any other religions whatsoever, in search of Truth; but to bear witness and proclaim in church

and school and hospital, in the shadows of great temples and of domes and minarets, on the highways and in the homes of this great and precious India, the joyful news that we have found the Truth, and He has made us free.

Brenton Thoburn Badley, Byculla, Bombay.

I wish all our readers could have in this connection the whole of Dr. Edwards' address; but our space will not permit it. In the next issue I desire to give a brief history of Modernism in this country, and show who is responsible for this attack on our great Foreign Missionary work, for it amounts to that.—L. W. M.

Science in Evangelical Colleges

RECENTLY a writer of the liberalistic school made the statement that, whenever a college conveys the idea that it is opposed to science, or is afraid to face scientific teaching frankly, you may depend upon it that intelligent young people will follow science even if they have to break with religion.

We felt sure that this statement was meant as a "fling" at our evangelical colleges. Whether it was so intended or not, we sent out a questionnaire to the presidents of a number of colleges which are well known as holding the evangelical Christian position, the purpose of the questions being to discover at first-hand what was their attitude toward science. The questions were sent to the following college presidents: Dr. J. Oliver Buswell, Wheaton College, Wheaton, Ill.; Dr. J. D. Eggleston, Hampden-Sydney College, Hampden-Sydney, Va.; Dr. Robert R. Jones, Bob Jones College, College Point, Fla.; Dr. Calvin C. Ellis, Juniata College, Huntingdon, Pa.; Dr. William F. McConn, Marion College, Marion, Ind.; Dr. James S. Luckey, Houghton College, Houghton, N. Y.; Dr. Robert Lee Stuart, Taylor University, Upland, Ind.; Dr. Harvey A. Morrison, Asbury College, Wilmore, Ky. The questions we directed to these men will be noted one by one and the replies tabulated accordingly as follows:

1. *What is the general attitude of your college toward the physical sciences—favorable or unfavorable?*

To this question the answers were a unanimous "favorable," some adding "very favorable." Dr. Buswell, of Wheaton College, elaborated thus:

"Wheaton College has stronger departments of physical science than the average Class A college of this size. We have three full-time men in Biology, three full-time teachers in Physics and Mathematics, three

full-time men in Chemistry and Geology; four Ph.D. men in all; and three younger teachers expecting to receive their doctors' degree before long. Every one of them believes without equivocation in the infallibility of the Bible, and is at the same time thoroughly trained in his scientific sphere."

Dr. Eggleston, of Hampden-Sydney College, gives this desirable information:

"We are sending you a catalogue of the college, showing the courses covered in the physical sciences. We have a science building with laboratories that are said to be of unusual excellence. As you will see from the catalogue, we have the departments of Physics, Chemistry, Biology and Geology. I doubt whether there is a college of our size in the whole country that is better equipped for teaching the physical sciences. The largest group of students we have here is the group taking pre-medical work, and the next to this is the group expecting to enter the ministry or some other form of Christian work. We certainly would not have this large group taking the pre-medical work unless our laboratories and teachers justified this."

2. *Are any of the members of your faculty afraid of science?*

To this question there was a ringing *no* in every case. Several respondents amplified somewhat. For example, Dr. Eggleston wrote:

"I hardly know how to answer this question; for, frankly, I regard it as preposterous that any member of a faculty of a standard college should be afraid of science, whatever that may mean. I may say that I have been in college work for twenty-one years, and prior to that time was an active member of the boards of several educational institutions, and I have yet to meet a member of a faculty who was afraid of science."

Dr. Stuart, of Taylor University, replies:

"We are not afraid of truth anywhere." Dr. McConn, of Marion College, comes out with an "absolutely not!" in reply to question 2. Dr. Eggleston says: "By no means."

3. *Are the various branches of science included in your curriculum?*

To this question the answers were a unanimous affirmative.

4. *Are your professors willing that all sides of scientific problems shall be considered in their class-rooms?*

This question was answered in the affirmative by every president of the above-named colleges. Dr. Buswell wrote: "Yes; in fact, we require it." Mr. McConn's response was: "Certainly. We try to teach our students to think for themselves." Dr. Luckey said: "Yes, if considered in the scientific way." Here is Dr. Eggleston's answer:

"I know of no problems germane to the work of our class-rooms that are not fully considered and discussed; and this being the case, our professors are certainly willing to have it so. This applies to all class-rooms and all problems that are germane."

5. *Do any of your professors try to cow students into believing in a certain way?*

This question brought out an emphatic "No!" from every respondent, some of them saying "Absolutely not!" We sensed from their replies that they felt some indignation that such a question should even be asked. Dr. Eggleston took special pains to make his disclaimer forceful:

"We do not have that kind of a teacher in our faculty, and I have never known that kind here. I entered this college in 1882. There was then, and there has been since, full and frank discussion of any and all problems germane to our studies, and always in the best of spirits on the part of both professors and students."

6. *If any of your professors oppose certain scientific hypotheses, do they do so out of fear, or is it because they do not believe them to be scientifically established?*

In every case the latter is the reason given for such rejection. Dr. McConn: "We oppose only those hypotheses which we believe have no scientific foundation in fact." Dr. Robert R. Jones: "Because they do not believe them to be scientifically correct." Dr. Luckey: "Distinctly the latter"—that is, because they believe they do not have a scientific basis. Dr. C. C. Ellis amplifies a little:

"If hypotheses are rejected, it is *not* from fear. Is there not some obscurity in your wording? An hypothesis may be taught as an hypothesis (in his sense not rejected), and yet be rejected as a satisfactory or true hypothesis."

We like Dr. Eggleston's reply to this question: "I have never known a professor here to reject any hypothesis out of fear, or to fail to accept anything that has been scientifically established." Dr. Morrison is just as sure-footed: "Our teachers are open-minded toward science, but they refuse to accept hypotheses that have never been established."

Dr. Jones has this to say for his college: "We teach evolution in Bob Jones College, but we tell the students that the evolutionists are guessing. We prove to them that the Bible is the Word of God and is authoritative. We are willing to match the intellects of our students and faculty against the intellects of the students and faculty of any other similar institution in the country." Dr. Jones enclosed some literature which certainly proves that Bob Jones College is one of the stalwart Christian institutions of the land; and yet he and his faculty have no fear of true science.

Dr. McConn adds a pleasing note: "Marion College offers courses in Zoology, Physiology, Biology and Embryology, and seeks to persuade our students to develop the scientific attitude of discovering facts rather than of accepting mere hypotheses. We have a Science Research Club which holds weekly meetings out of school hours."

Referring to the allegation of the liberalist that some colleges are afraid to face frankly what science teaches, Dr. Eggleston replies in the interest of accuracy:

"I may say that science doesn't teach. Individuals teach science, and sometimes these individuals teach hypotheses that are later found to be wrong. In such cases honest teachers discard the wrong hypotheses and take up others. I have yet to meet a teacher in a church college who was unwilling to accept an established truth."

All these college presidents have kindly given us permission to print their replies in this magazine. We think it is a symposium that is eminently worth while. It proves that these outstanding evangelical colleges include the physical sciences in their curricula, and teach them in the class-room, and love them for their own sake. At the same time they

are loyal to the evangelical faith, and do not believe that any scientifically established facts are discordant with the teaching of the Bible. They are loyal to both the Bible and science. They realize that the God of the Bible is also

the God and Creator of the physical cosmos. Therefore the insinuation that these colleges are afraid of science is not true, but is hereby proven to be untrue.—*L. S. K.*

Preach the Word

IN the economy of divine grace, certain things are steadfast and unchangeable.

The passing of time only emphasizes this steadfastness, and makes more apparent its unchanging correlatives. Preeminent amongst the steadfast and unchanging counts of the divine cause are the facts of inspiration and the message of the evangel. "Preach the word" is the epitome of revelation and gospel activity. The first thing to be recognized by any science or form of Scripture interpretation is the eternal and unchanging truth of the written word. Equally it is true that the preacher, together with all other agencies of the evangel, must see in the call to repentance and faith the enduring and unvarying condition of making the word of revelation effective in the order of the kingdom.

What have we as the result of these conclusions? First, that the revelation, once for all, given to the saints is final, both as to form and content; and that it can admit of no alteration or emendation. Second, that the spirit and objective of that preaching which proceeds from the content of the revelation can answer to no new obligation, nor recognize any changed standard of appeal or judgment. For the Word it is: "Thus saith the Lord"; and for the evangel it is: "Repent and believe the gospel."

Throughout the history of religion, especially throughout the Christian dispensation, departures into error and heresy have come either from confusing the revelation or weakening the call to repentance. Preaching involves the truth and integrity of the revelation; and revelation goes to no issue, if it misses that of the gospel call. The vast labors and tergiversations of criticism in general have come to naught, or worse, because they have proceeded upon the hypothesis of an errant Word; or, at least, have missed the fact of inerrancy, basic in Scripture claim; while the age long process of beating the air in objectiveless preaching has left the field open to destructive judgment and obscuring materialism. Faith in the Word, as written and preserved, with a trip hammer preaching

of its challenge, are the prerequisites of the salvation and spiritual life of the world in each and every age of its history.

A judgment definition of the word "preach" is needed today. What travesties are daily committed in the name of preaching! What scores are in reserve at the final assize against those preachers who have left out of their preaching the call to repentance, the pledge of the blood, and the peril of an unending hell!

The revelation summarized in the written Word was accomplished in the record of human development; nor that alone; it was influenced, as to its form and manner of utterance, by that development. The Old Testament is the story of the finding by man of the commandment, as also of his discovery of his inability to keep that commandment. The New Testament is the story of man's discovery of the power to keep the commandment. The often quaint and human like language of the early Scriptures is referable to the fact of their having molded themselves into contemporary conditions of thought and living. Jehovah revealed himself to men through the media of their own states and speeches. The race and the revelation developed together. The Book not only shows the manner of the unfolding of grace to men; but it shows the manner of the unfolding of life on the earth. The Bible is the best and most complete record of humanity extant in the world; also it is the only record of the divine will in salvation.

From this viewpoint of revelation, preaching receives its proper appraisal. It is identical with the content of revelation. It certifies to the truth of the inspired message, neither deviating from the old challenges, nor seeking to embarrass them with the novelties of after thoughts. But, conclusively and affirmatively, it is to men the means of realizing the revelation. It is not only the means of leading men into the kingdom of God; but is also the means of building the kingdom of God in men. "Preach the Word!"—*H. M. DuB.*

Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Why so Little Contemporaneous Literature?

THE question may well be raised as to why there is so little secular literature contemporaneous with the Bible—literature that corroborates and complements the Old and New Testaments. Of course, there is a good deal of such literature that has been discovered by the archaeologists, but its confirming character comes rather by way of inference than by direct testimony. Perhaps a good reason may be given for this lack. It drives us directly to the Bible, so that we study it, rather than study too much extraneous secular writing, and thus find on its own pages the evidence of its divine inspiration. Thus we know by experience that it is God's Word, and not by historical research. In this way unlearned people, who have no opportunity to make erudite investigation, may know that the Bible is God's Word and that it conveys to them the truth about creation, preservation, redemption and salvation.

A Religion for All

It would be unfortunate if the assurance of truth and salvation, as given in Holy Writ, were dependent on much critical learning. In that case the vast majority of the human family could never experience religious certitude, but would be groping in spiritual darkness all their days. However, since men know that the Bible is true by experience—that is, by the inner witness of the Holy Spirit—the most unlearned person may walk in the light, and know that Christ is "the way, the truth and the life." At the same time, the man of learning may also know by direct experience that the Bible is God's Word, and does not need to depend upon the more or less doubtful results of historical research and logical processes. Yes, God did the right and the wise thing when He made "the way of salvation so plain that wayfaring men, though fools, need not err therein."

The Name of our Magazine

We are not the "boss" in matters pertaining to this journal, but are only a subordinate editor and a sometimes counsellor. Still, we would like to register our prefer-

ence for the present title of our magazine. It may not be a very striking or original title; but it seems to us to be solid and dignified and positive. There is nothing sensational about it; nothing, either, that at once stirs feelings of opposition, or indicates an over-belligerent spirit. Moreover, it is exactly descriptive of the constructive position and purpose of our journal. First, we stand foursquare for "the faith;" that means "the faith once for all delivered." In other words, we uphold the whole system of truth and salvation revealed in Christ and the Bible. But we do not believe in a dead, merely intellectual faith, but in a living faith which brings forth the fruitage of an ethical and spiritual Christian life; for, as St. James tells us, "Faith without works is dead." Then, too, the adjective "Christian" in our title is most appropriate and descriptive.

The Laymen's Appraisal

The authors of the "Laymen's Appraisal" of foreign missions, who seem to desire to effect a kind of merger of all religions, have their quarrel primarily with Christ and the New Testament. Indeed, it appears evident that they did not study the Bible very carefully, but rather consulted their own subjective opinions. Yes, their quarrel is with Christ, who certainly taught the finality of the revelation He brought to the world. Listen to some of His claims for Himself: "No man cometh unto the Father but by me;" "I am the door of the sheep;" "I am the good shepherd: the good shepherd giveth His life for the sheep;" "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life;" "For the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father: he that honoreth not the Son honoreth not the Father who hath sent Him." Many other sayings to the same effect might be quoted from the lips of Jesus Himself. He said, "Follow ME."

The Bible Lights the Way

Of course the blessed Book does not solve all our problems for us in the present lifetime. There are many scientific problems concerning which the Bible says nothing.

We might instance such problems as the ultimate essence of matter and mind; why electricity pushes; how vast is the physical cosmos; the strange ways of providence. "The hidden things belong to the Lord our God; but the things that have been revealed belong to us and our children for ever, that we may keep all the words of His law." But the *fundamental* problems of human quest are all solved for us *here and now* by the Bible. In its light we know whence we have come, why we are here, and whither we are bound. We know the way of salvation through faith in Christ. We know that the Father loves us and sent His Son to redeem us. Nor is that all: the Bible promises that even the problems which puzzle in this life will some time be solved; "For now we see through a glass darkly, but then face to face." It will be thrilling "some sweet day" to look directly into the face of all reality. Won't it be *fine*—yes, altogether *glorious*?

The Expulsive Power of the Word

To get the Word of God into the mind and heart means to drive out that which is evil. The pure Word cannot dwell where sin resides. They will not mix; they are opposites like oil and water. If the Word comes in, the evil goes out. The Psalmist long ago had this experience of expelling the evil by means of the good; for he wrote: "Through thy precepts I get understanding: therefore I hate every false way." What a good thing it would be for humanity if all people would really get God's holy precepts into their hearts and lives! What transformations would result!

Things that Cannot be Shaken

In the letter to the Hebrews there is a remarkable statement. Who can understand all its recondite meaning? Let us quote it: "And the saying, 'Yet once more,' signifieth the removing of those things that are shaken, as of things that are made, so that those things which cannot be shaken may remain" (Heb.12:27). In the previous verse Christ is represented as saying, "Yet once more I shake, not the earth only, but also heaven." The marginal reference is to Haggai 2:6,7, where the Lord of hosts says, "I will shake the heavens and the earth and the sea and the dry land, and I will shake all nations." What is the meaning of this strange language? Perhaps by some thought we may get a glimpse of the truth. The time will come—

it will be when Christ comes again—when all finite things—all the "things that are made"—will be shaken, and what is evil and destructive will be excised, because all "the elements shall melt with fervent heat;" then the universe will be reconstructed in glorified form, and there shall be "new heavens and a new earth, wherein dwelleth righteousness." But there are some "things which cannot be shaken." What are they? They are God Himself, His eternal purpose, and His immutable promise of salvation to all who accept Jesus Christ, who is "the same yesterday, today, and for ever," as their Lord and Redeemer.

The Waning Hypothesis

Evidently the theory of evolution is waning. A strong article, entitled "The Evolution Theory Today," appears in *The Evangelical Quarterly* for January, 1933, contributed by James Knight, M.A., ScD., of Glasgow, Scotland. (See our "Additional Literary Notes" for more particulars about this excellent magazine). Concerning evolution in its former widest scope Dr. Knight has this to say:

The doctrine of spontaneous generation has long been dead, and so is Laplace's nebular hypothesis of the solar system, killed by the mathematicians. Chemistry has shown that all chemical or inorganic change is downhill, toward simpler and simpler forms; and continuous degradation of energy seems to be the normal history of our universe, unless somewhere there is being carried on the compensatory transformation of radiation into matter. So the last refuge of evolution is in the world of life.

About Organic Evolution

Continuing the discussion in the previous paragraph, Dr. Knight catalogues the various hypotheses regarding organic evolution which have come and gone. He says that the nineteenth century before its close saw the rise and fall of at least seven different evolution theories, which are to be labelled as follows: "Self-elevation by appetency, or use and effort;" "Modification by environment;" "natural selection and survival of the fittest (Darwin and Haeckel);" "pre-ordained succession under innate tendency;" "unconscious intelligence;" "creative evolution without breaks;" "divine immanence with special interventions, notably in the case of man (Dana and Wallace)." Here we note the continual shifting of scientific theories, while none of the foregoing are adequate to explain the many phases of life.

The Witness of Geology

Our author tells us again what other scientists have so often told us before, that geology fails to befriend the theory of organic evolution. If the said theory is true, "we ought to find in the earliest strata nothing but the simplest forms of life, and in the most recent nothing but the advanced or more complex forms." Then Dr. Knight hands out these smashing facts:

The actual record tells quite a different tale. So far from the Cambrian, the earliest fossiliferous formation, showing only protozoa and the like, it exhibits six out of the seven subclasses of animals, the only missing member being the vertebra. The starfish of the Silurian is a complete starfish, as perfect as any one to be seen today; and its *Lingula*, which according to Darwin has a history of at least 300,000,000 years, is not a whit behind its living descendant.

Abrupt Appearance of New Species

The geological story reveals many more significant facts. As our author says, "whole species and genera end as abruptly as if they had been cut off with a knife." Yet, "what is more significant, new species and even classes suddenly appear without any intimation. Of intermediate forms, which, according to genetics, ought to be at least double the others, the rocks show no trace; and while there are some survivals, these are no nascent forms; the new species appear quite suddenly. . . . Professor J. B. S. Haldane, modifying the prevalent uniformitarian hypothesis, admits catastrophic action, the sudden extinction of whole groups, and, what is impossible to explain on any theory of slow evolution, the sudden appearance of new groups."

The Story Plant Life Tells

We will give Dr. Knight a chance to tell this story in his own way:

In respect to plant life, Professor Bower is equally emphatic. He says: "It is significant that a more exact knowledge of the earlier fossil floras has hitherto failed to unite the several divisions (of plants) so as to form the common 'evolutionary tree' that hovered in the minds of those directly influenced by the enthusiastic writings of Haeckel." And so Haldane again says: "We have no really satisfactory evidence of perfectly continuous evolution in plant life, where the evidence of abrupt species production is the strongest."

Guessing the Earth's Age

A correspondent in California tells us a spicy little story of a science professor's circular mode of reasoning. She has been

reading some articles in CHRISTIAN FAITH AND LIFE. So she writes us:

The article on "How Old Is the Earth?" reminded me of an occurrence in a science classroom of the University of _____ at _____ a few years ago. One of the Christian students asked the professor, "How can you tell how old a fossil is?" The reply was, "We judge by the stratum of rock in which we find the fossil." A week later the same student politely asked, "How may we know the age of a stratum of rock?" The professor, as patiently as before, answered, "We judge by the fossils we find in that particular stratum of rock." And he never knew that he had been caught!

More About the Age of the Earth

Of course, a more thoroughgoing scientist might, and undoubtedly would, reply that we have other means of determining the earth's age. One of them is from radioactivity. Certain forms of matter are disintegrating and producing other forms. For example, radium is melting away, as it were, and forming lead. Now, how long would it take for the lead of the earth to be produced by radioaction? That is a legitimate question, worthy of consideration. Our reply is, no one knows that the original form of all the lead on the earth was radium. The Power that created or produced radium could just as well have created or produced lead, and yet for wise purposes could have so constituted radium that it would produce more lead. Most of all, how did radium come into existence? Lead is never metamorphosed back into radium. Matter disintegrates, and melts into simpler forms or into invisible energy, and there is no known way in nature for it to re-form itself into palpable substance. Then matter must have been originally created. That means a creating, all-wise and all-powerful God. Well, it would not have taken such a being long ages to create the universe practically in its present form. How could tangible and palpable matter ever have come into existence if not by creation?

Woman in the Old Testament

A noted unbeliever of the previous century declared that every word about woman in the Old Testament was a word of shame and disgrace. We are giving correctly the substance of his statement. But he was sadly in error. Very early in the Bible woman is treated with signal honor: "And God created man in His own image; in the image of God created He him; male and female created He them." This verse (Gen.1:27), by naming

"male and female" in connection with "created" (Hebrew, *bara*), proves that woman, as well as man, was originally created in the divine image, and thus the two were placed on an equality, and were alike honorable and important in God's sight. When, in Gen.2:21, 22, the woman is said to have been taken from the seminal substance of the man, who was the original genetic and generic head of the human race, the narrative implies no inferiority on the part of woman, but shows that she belonged to the same divinely constituted *Genus homo* as did the man. Human femininity is just as noble as human masculinity. Then note the many honorable women mentioned in the Old Testament: Sarah, Rebecca, Rachel, Jochebed (the mother of Moses and Aaron), Miriam, Naomi, Ruth, Deborah, and Queen Esther. Then, in the New Testament, women were the last at the cross and the first at the tomb on the first Easter morning. There were women among the disciples when the Holy Spirit was poured out on the day of Pentecost.

What is a Person?

Essentially speaking, a person is a being who can say "I," and knows what he means by the word. Self-consciousness, or egoity, as the core of personality. To be a fully-sphered person one must also have self-determination and moral and spiritual faculties. It is possible to conceive of a being who might have self-consciousness without self-determination, but he would be a mere automaton and therefore a very poor kind of a person. Here is one of the chief distinctions between man and insensate material substance, vegetables and animals. None of these inferior entities can say "I." Animals have a mysterious instinct which fits them into the scheme of nature, but it does not lift them into the sphere of self-consciousness *per se*. Therefore they are not persons. Human beings have a clear sense of their own existence and intrinsic worth. They can use language that expresses the thought of self-consciousness. They also know other objects and persons; they have emotions that they can describe; they can exercise volitions by which they determine their thoughts and actions and select their destiny; they have ethical sensibilities; they have spiritual mentality by which they can commune with God and know that they are His children. What a great endowment is sentiment and self-conscious personality!

Wayside Gleanings

By unanimous vote at a meeting of the Philadelphia M. E. Preachers, the following resolution relative to Dr. L. W. Munhall was passed:

On January 19th the last issue of *The Methodist* was published and it is now merged with CHRISTIAN FAITH AND LIFE.

Dr. L. W. Munhall, its publisher and Chief Editor, stated in his farewell that the weight of his years and the financial burden precluded further publication.

We desire to give hearty and fraternal expression to Dr. Munhall, member of this Preachers Meeting, appreciative of his long and honored Career, particularly in his more than sixteen years editorship of *The Methodist*. During this period he has been courageously and sacrificially loyal to his conception of truth and Church administration. . .

To Dr. Munhall, honored of God in nearly seven decades of his Gospel Ministrations by voice and pen, we extend our kindest wishes and pray The Unseen Companion may continue to walk with him in his approach to the sunset hills.

Taking the position that the present movement for repeal of the Eighteenth Amendment has derived its "principle impetus" from millionaires who want to shift the tax burden to the masses, Senator Sheppard of Texas has refused to stand with his party on repeal. He attributes the present state of sentiment against the amendment to paid propaganda.

A new organization of youth to combat the liquor traffic, called the Olympians, was formed by the Anti-Saloon League Jan. 16. Membership is open to young people of high school and college age. Each member will declare a purpose to abstain from intoxicating liquors and to work for extermination of the beverage liquor traffic.

Rev. Frank Norris, pastor of the First Baptist Church of Fort Worth, Tex., who recently preached his twenty-fourth anniversary sermon, has the largest Sunday school in the United States. The records disclose an increase from little more than a thousand to 10,000 members.

A vote to determine sentiment in Arkansas House, shows legislators to be dry by margin of 78 to 16.

"There is a new spirit abroad in student circles. The liberalism which has been fed to

the campus gets no response today. The man who wins the attention of our best minds is one who has a real creed and knows what he believes—and that creed includes some positive information about God and Christ, alongside of some clear convictions as to the revolutionary nature of the ethics of Jesus. Students no longer need to be told that capitalism and war are wicked. They want to hear from a man who can help them to pray and at the same time train themselves to build a new world. I am certain that the religious situation on the campuses which I know, is the most encouraging it has been since the war.”—*Fay Campbell, Secretary of the Yale Christian Association.*

Confirming Biblical history, skeletons of giant men have been unearthed in Palestine.

The Layman's Appraisal Commission representing seven denominations made a survey of the foreign mission situation and a marvelous report they have made. They criticize the scriptural basis of missions; they would separate educational and medical missions from evangelism and insult our missionaries when they report that the greater number of them seem to be of limited outlook and capacity; they recommend that a super-board be appointed to gather all funds and invest them—likely in modernist style. It is named a Layman's commission but includes several ministers.

The Layman's Appraisal Commission criticizes the gospel team work in Burma who, they say, “lay much emphasis on the fear of Hell!” The leader of that gospel team protested this statement was “simply not true” and reminded the Commission to be more careful of their facts!

The Jewish Missionary Magazine comments: “The Commission overlooked very largely the vast blessings that missions have brought into the homes of the heathen, the new sweet hope that has come to countless lives, the holy influences set free for cleansing multitudes from impurity and from the manifold evils of heathen society.

Twenty-one independent “fundamentalist” Baptist churches in Ohio have withdrawn from the official State association, and are pursuing a separate existence as “The Ohio Association of Independent Baptist Churches.”

A budget of \$2,800,000 for the fiscal year 1933-34 beginning April 1 was approved by

the Board of National Missions at the meeting of its executive committee Jan. 20, representing a reduction of 21.3 per cent below the budget for National Missions work for the current year.

An exchange makes this statement: “Modernism has spread itself out for world conquest in the schools of all denominations, while drawing its support from an educational fund of over three billions of dollars.”

“Sandwich men” carrying banners inviting passersby to evangelistic noon meetings are a new feature of Broadway and 42 Street, New York City, every Wednesday morning. These revival meetings are an organized movement under the leadership of the Christian business men's evangelistic committee.

During 1932 the New York Bible Society distributed 802,563 Bibles written in 80 different languages. Four new foreign languages—Osa, Goanese, Seneca and Afrikaans—were added to the 1931 list. Since its organization 123 years ago the society distributed 18,177,452 Bibles in the city and on the ships in the harbor.

The Twigg family is presumed to be numerically large according to Arthur Guiterman, in the *New Yorker*:

John Twigg
Gave nothing big;
His wife gave nothing small;
And so between them both
They gave nothing at all.

Before the last election it was pointed out the beer tax would bring in \$500,000,000. Recently, at the Congressional hearing the wets hoped \$125,000,000 in revenue could be counted on.

The Indiana Senate has passed a bill requiring instruction from the fourth through the eighth grades in all public schools on the effects of alcoholics on the human body and mind.

John Wesley preached 42,400 sermons. Traveled here and there, mostly on horseback, until he had traversed 250,000 miles.

It is reported that there are 11 Temples for Satan Worship in Paris and that there are 10,000 worshippers.

A *Baled Straw Church* has been erected by the Pilgrim Holiness people at Arthur, Nebraska, supposedly the only one in the world built of such material.

THE SANCTUARY

The Blunder of a Life-time

REVEREND WILLIAM G. POOR

Balaam said unto the angel of the Lord, I have sinned; for I knew not that Thou stoodest in the way against me; now therefore, if it displease Thee, I will get me back again.—Numb. 22:34.

FEW men have guidance and instruction direct from Jehovah and such spiritual opportunities as Balaam had. All may not have sensitiveness of conscience and a clear impression of God's providences.

This Eastern soothsayer desired to trade with God. He lived not in a time when the air is vibrant with Christian truth, nor in a nation where the divine guidance has been constant and almost visible. If it is easy to condemn him for blindness of spirit what must we say for ourselves?

This man, most clearly instructed by God as to what he might do, undertook to outwit God. And, bent on his own selfish purpose, he reads no sign of Jehovah's disapproval in the strange occurrences along the way, until he is face to face with the divine presence when he exclaims in terror, "If it displease Thee I will get me back again!"

"If it displease Thee," God has meaning in His messages. When sin has been entertained, exposure and punishment cannot be avoided! When man's character is expanded or warped according to his treatment of the commands sent from heaven for his blessing; if character, thus grown or dwarfed, determines the eternal destiny of the man; if God's mercy and His truth are defied with impunity; then to suppose that one can retire unharmed from a pathway of cool self-will and disregard of God, shows heedlessness and gross spiritual ignorance. Webster defines a blunder as

a mistake or error of the grossest kind. It supposes a person to flounder on in his course, either from carelessness, ignorance or stupidity. An error may be corrected or forgiven; a mistake may be rectified or overlooked; a blunder is always considered blamable, and usually exposes a person to shame and ridicule.

This man's words disclosed the blunder

within; they show into what gross stupidity of spirit that man may come who will not do God's bidding, yet keeps in communication with Him because his interests require it.

No pathway leads to manhood which does not point to the Son of man. One cannot put aside the higher manhood, and the call of God, without being smitten with a certain paralysis of the better nature and a palsy of the spirit. As a man's dishonesty, wickedness, and boldness take away his soundness of mind, disregard of duty deadens conscience, and faithlessness to God benumbs the soul. Most of us are not unwilling to please God provided we may please ourselves; we are less anxious to know what our duty is than we are to learn how that duty may be altered.

God is unchangeable. Of all men we would suppose that Balaam knew that, for he it was who said, "God is not a man that He should lie; neither the son of man that He should repent; hath He said and shall He not do it? Or hath He spoken and shall He not make it good?" In offering his sacrifices Balaam was purchasing an indulgence, *i. e.*, trying to change the Eternal Mind. He did not understand that God cannot change, he thought, "God will not change."

Some careless people teach that a thing is right because God has willed it, and so the thought of the Almighty fairness is that He is arbitrary, not reasonable. If Right is right because God wills it, then if God chose He could make cruelty and lying right. So thought the soothsayer. If God could be prevailed upon to hate Israel, then it would be right for the soothsayer to curse them. If power and sovereignty make right, then, supposing that the supreme one were a demon, devilish hatred would be as right as it now is wrong. Nay, God wills a thing because it is right. Right and wrong are not matters of mere decree. We should uproot these evils of thought, and so effectually remove those hankerings of human nature to change God's

will. Heaven and earth may pass away, but God's word cannot pass away, because the eternal truth and right are in that word.

Now note another touch of human weakness, in which we all are kin. Not many are ignorant of the laws of nature; not many lack knowledge (theoretically) of the disasters that follow neglected duty; not many in this Christian age and community are unaware of Christ's call to service and the vital importance of prompt obedience; but we live as if this was true for others, not of ourselves. Let us be of those who shun the over-estimate of ourselves and the under-estimate of God. There are lives that blunder fatally in both of these ways; and although Balaam was probably guilty in both respects neither of these wrought the injury that fixed his character and declared his destiny.

Naaman was not an ordinary man, nor a common sinner. His well-trained intellectual gifts enabled him to appreciate lofty spiritual realities. A temptation to animal indulgence or gross sin probably would have been repulsive to him. His very talents inclined him towards the fatal temptation in its requirement of a certain scientific ability, and in its adulation of the one man who could undertake this effort.

Is not our generation seeing the curse from the neglected second "great commandment?" Have we condoned great business sagacity that brought wealth to a group or combine, but made millions of suffering poor moan, while heaven recorded the woe of the multitudes? Kept from the sight of gold many a man may have the marks of piety; yet the moment his thoughts are turned to the accumulation of property every trace of nobleness is pushed to the rear.

The victim of the world is without self-control; he would risk his eternity for a stone or a clod. In the moments of release from this urgency he would exhibit traits of a better disposition; it is when he is brought again into contact with worldly concerns that his slavery is uncovered. Wealth of hope outshines gold. To be known in heaven is the best fame; to have a place in the love of God is to enjoy the true exaltation.

Balaam had said to the messengers: "If Balak would give me his house full of silver and gold I cannot go beyond the word of the Lord my God, to do less or more." Balak's princes said, "But we have come to tell you that he will give you more." And with the word of the Lord sounding in his ears, with the misery which he would bring to millions

spread out before him as in a panorama, he ventured, "Just this once, and then I will resume my former principles, and close my career in uprightness and benevolence." The blunder of a lifetime. Could he come back? The career once entered upon, in many instances, must be continued. The deed once done can never be undone; and many of its consequences will live on for ever.

When an evil course has been begun, we cannot always retrace our steps. This is what comes of that bold over-estimate of ourselves in which we trust to an evil course "for just this once." Men get entangled, and are bound hand and foot in dangerous paths. They make imprudent marriages, or connections; they place themselves in dangerous situations; they engage in unprofitable or shameful undertakings. Too often, indeed, they do not discern their evil plight; but when they do they cannot draw back. Many who talk of beginning life over again learn the unfathomed meaning of the words, "too late."

"If it displease Thee, I will get me back again." Here is no contrition, no shame for wrong-doing. The exposure of the sin, the loss of position, the dread of punishment, the sudden awakening to the consequences, and the terror of death, are in this cry; but sorrow for sin is not heard. Do you remember Nathaniel Hawthorne's story of *Dr. Heidigger's Experiment*? If old age is pure only as passion has burned out, or erring youth matures to sobriety and uprightness in later life because the means of sinning have become exhausted, there may be a reformation of the life, but what will that avail if there be no renovation of the heart? Is it not the blunder of a lifetime to suppose that a religious *appearance* can pass the inspection at eternity's threshold?

It is the blunder of a lifetime to adopt anything less than the one changeless standard in Jesus Christ. That standard shall yet test us all; and Oh, the shrinkage, in motives, in plans, in words, in works, when that holy love, that ideal life, lays us bare even to ourselves! Some of the most pure and devout, and diligent Christians have feared just this thing in standing before our Lord: the shrinkage of the spirit.

After all, it is but a very little way that money can go; not one of the great redemptions of life can be wrought out with money. Death takes no bribe. The grave will not sell its victories for gold. We may purchase a

Bible but we cannot buy the Spirit Who caused it to be written. But Jesus Christ extends His help; His grace and wisdom are ready to aid you to make the master-stroke of a lifetime here. He even pleads that you accept His strength and blessing.

Upton, Massachusetts

The Judgment of this World

BISHOP W. A. QUAYLE, D.D.

Now is the judgment of this world.—John 12:31.

SET that decision, framed for the first years of the Christian era, to this year of this era. It is as accurate now as then, and more appropriate. History is the most satisfying commentator on the Scriptures. Let time alone and it will supply the real exegesis of the Book of God and the cryptic sayings of Christ. People strain and fret and sweat about whether these are the last days. 'Tis a humorous folly. Of course these are the last days earth has had, but it does not follow they are the last days it will have. God publishes his own almanac in his own time, wherefore we need not extemporize an almanac. There will be a last day, a final Judgment Day, when "small and great shall stand before God, there to give an account for the deeds done in the body" (how sublime and awe-full a declaration that is! Not all Grecian literature knows any such stupendous affirmation), and we do witlessly to infer that there is no other day of Judgment. We are told better. He-Who-Knew said explicitly: "Now is the judgment of this world come." That day is always on us. Each day is Judgment Day.

And to us in our vast times peopled with wars and riots and shadows of dissolution, comes such an age of judgment as since the day of the Christ-incarnation has not been witnessed. A Peace Conference sits in judgment on the nations. They omit Mexico and Germany from a roster of right peoples. They sit and measure out justice, or are trying to do it. They are writing with a sword for a scribe "The nation that sinneth, it shall die," and "Now is the judgment of this world come." Poland, utterly forgotten for so long as to have seemed to have slipped from the memory of God, is having its case adjudicated. Armenia is beginning to smile (thank God, for she has not smiled for so long I had thought she had forgotten how to smile). Palestine, the Holy Land, the Land of God, is breaking out of the thrall of wick-

ed polygamist Turkey to have the right as a Christian land and should be kept for the lovers of Christ and not solely for Moses' disciples. And shameless Germany is being bidden to leave the room where civilization assembles. Now is the judgment of this world apparent, and it does not require a prophet to declare that in the light of this visible, audible, present-day judgment there is set a day in which God shall judge the world.

This thing is as certain as the rising of the tide.

The Message to the Churches

P. W. WILSON, D.D.

What the Spirit saith unto the churches.—Rev. 3:22.

AMID the cross-currents of the apostolic time, unity was maintained. At Corinth Paul might have to defend the resurrection. To the elect body John might have to suggest that persons who wilfully deny the Christ cannot expect Christian hospitality. Timothy might be warned with fearful emphasis against seducing spirits, and Jude would denounce the ungodly who crept in unawares. But however perilous the times, the freedom of the Gospel was preferred to an external uniformity. The only discipline was the constraining love of Christ, and it was sufficient. What they valued was "the glorious liberty of the children of God"—the liberty which is itself a law, as in a family, where the tie is affection.

The Body of Christ was one; he alone was the Head, and the rest were members one of another. Some were like hands or feet, or even humbler organs of sense, but all were necessary, all were honorable, and a wound inflicted on one of them hurt the whole community. And so it was with the communities of saints. The churches of Asia were seven. For each there was an angel or messenger, bright and kindling as a star held eternally in the hand of God. Each church had done its own works, faced its own problems, recorded its own successes or failures, and the ear of each was invited, severally, for an individual warning or encouragement. But amid this solemn variety of vision, there rose a Voice that spoke as one, the Eye that saw as one, and the sevenfold Spirit. There rose, solitary and tremendous, what may be called the personality of Jehovah—the Great I Am—ordaining his own rewards for him who overcomes.

Current Religious Thought

The Chronology of Genesis V and XI

IN THREE CHAPTERS

JAMES B. TANNEHILL, B.S.

Chapter I

IN this chapter and the chapters to follow, it is my purpose to present facts to show that the chronology of chapters V and XI of Genesis, as given in the King James and Revised versions of our Bible, can be accepted exactly as it reads, by all of us who believe the Bible to be God's revelation to man; and that, in so doing, we shall find ourselves in accord with the facts of both science and history.



James B. Tannehill, B.S.

I shall make mention in these chapters of the divergence between this chronology (sometimes called Ussher's) and that found in the Septuagint Bible, in the Samaritan Pentateuch, and in Josephus' history. These variant chronologies are, however, no more acceptable to the atheist and Bible critic than is that found in the King James copy of Genesis. I shall also furnish evidence indicating that the chronology in our copy of Genesis, coming from the Hebrew through the Jewish line, is to be preferred.

My conclusions concerning the questions of science and history, discussed in these chapters, are based on facts and figures se-

cured from the works of able and reliable authors, as will be indicated throughout the discussion.

The Bible is God's revelation to man. It is inspired in that God's Spirit brooded over and pervaded the minds of the several writers to such an extent that only what God wanted transmitted to us was written in the Scriptures; whether it be religious, historic or scientific, or whether it be of supreme or lesser importance, only the truth being recorded.

Some parts of the Scriptures are more important than others, but all of it is important in one particular or another, or it would not have been recorded.

The chronology of Genesis V and XI may be of less concern than the Sermon on the Mount or the Epistles of Paul, yet the occasion may render it important. Often certain Scripture, vehemently attacked by those who would dethrone the Bible as our inspired guide-book, becomes exceedingly important when otherwise such Scripture might excite but little interest and require no defense. When such an attack occurs it at once becomes the duty of those who desire to maintain the authority of God's Word, to show wherein the attack of the enemy is weak and to counteract it.

The February (1933) number of *CHRISTIAN FAITH AND LIFE* has the following item from the pen of Dr. Leander S. Keyser:

There are people who jar you by saying, "Don't defend the Bible; it needs no defense." Then he quotes from Dr. J. Gresham Machen as follows: . . . "But I have observed one curious fact: when men talk thus about propagating Christianity without defending it, the thing that they are propagating is pretty sure not to be Christianity at all. They are propagating an anti-intellectualist, non-doctrinal modernism." Just so! That is the reason such people don't want the Bible defended; they would rather see it criticized to pieces. As long as the Bible is attacked, it should be defended,

for the sake of the people who may be led astray by such attacks.

The credibility of the chronological data of Genesis V and XI has been questioned, because these chapters seem to controvert certain theories of evolution put forth within the last century. The most serious result of this onslaught against the chronology of Genesis is that Bible students and teachers, otherwise orthodox, are retreating under the attack of the enemy. That is why this portion of the inspired Word looms up in importance, and why the writer volunteers to maintain and defend the teaching of the Bible as plainly expressed in these chronological chapters of Genesis.

Table No. I. taken from the writer's book, *Naamah and Nimrod*, is exhibited here to show how the 1,656 from Adam to the Flood is obtained by adding the figures on the left, beginning with 130, which was Adam's age when Seth was born, and ending with 600, which was Noah's age when the Deluge occurred. No man can increase or diminish this total of 1,656 years by even one year without distorting the language in which this Scripture is written. The same is true of the 427 years obtained from Genesis XI.

Chronological Table No. I	
ADAM 930	
130	Seth 912
105	Enosh 905
90	Kenan 910
70	Mahalalel 895
65	Jared 962
162	Enoch 365
65	Methuselah 969
187	Lamech 777
182	Noah 600 before Flood

Table No. II begins at the Flood, two years before the birth of Arpachshad, and carries us to the call of Abraham when he was 75 years of age. To get the 427 years add the figures, 2, 35, 30, and so on down to and including 75 years of Abraham's life.

Our forefathers did not question the chronology plainly stated in these two chapters. Their conception of the facts of these two chapters is set forth in the chronology of Ussher, which in reality is the only result that can be obtained from the Bible itself.

Chronological Table No. II	
FLOOD	
2	Arpachshad 438
35	Shelah 433
30	Eber 464
34	Peleg 239
30	Reu 239
32	Serug 230
30	Nahor 148
29	Terah 205
130	Abraham (Called 1921 B. C.) then aged 75.

After Darwin put forth his theory that man, as well as animals and plants, came into existence by evolution from a more inferior life which preceded, it at once seemed necessary that man, to reach the stage of advancement that he had attained when history discloses him, must have had a much longer period than 6,000 years indicated in Genesis V, in which to develop from a bestial and savage state. Almost the same argument was employed to discredit Genesis XI.

Evolutionists, skeptics and critics simply throw these two chapters aside as so much nonsense; but Bible believers cannot afford to do that. Some persons feel it incumbent upon them (if the figures 1,656 and 427 must be abandoned) to invent some theory, plausible or otherwise, to explain these chapters so as to hold to them and at the same time get out of them something which a literal reading would never reveal. What are the expedients to which they resort?

They tell us that the ten patriarchs, named in the chronological line from Adam to Noah, are not necessarily all that were in that line; there may have been many more, the names given being the more important personages. They call attention to the fact that Christ's lineage, given in Matthew, does not contain all the names in a similar list in the first chapter of I Chronicles. They point to other like omissions; for instance, I Chronicles 6:3-14, compared with Ezra 7:1-5. They tell us also that the Hebrew word translated "begat" in Genesis does not necessarily mean that the one "begotten" is a son; he may have been a grandson or a more distant descendant.

With these explanations, such eminent men as the late Dr. William Henry Green, of Princeton, and the late Prof. George F.

Wright, of Oberlin, dismiss these chapters of Genesis so far as any chronology can be obtained from them.

It is admitted by all of us that Hebrew relationship words cannot be so closely construed as our English words for kinship; and that the Hebrew for "begat" may not necessarily imply a son. It is freely admitted that Matthew's lineage chapter omits some names given in I Chronicles.

However, these omissions can quite often be accounted for; and, besides, these lists in Matthew, Chronicles and Ezra are entirely genealogical and have no reference whatever to chronology, or names would not have been omitted. Genesis V and XI have a double purpose. They are intended to give the genealogy or line of descent from Adam to Abraham, and have the additional purpose of supplying a chronology—the length of time from Adam to the Flood and on to Abraham. Why are the figures, 130, 105, 90, etc., given at all if it is not that we may add them together and thus obtain the number of years in the period?

Verses 3, 6, 9, etc., in Genesis V, are very explicit statements like this in Genesis 5:3. "And Adam lived 130 years and begat a son, . . . and called his name Seth." No verse in the Bible is plainer, and there is no way by which more than 130 years can be placed between the creation of Adam and the birth of Seth—unless this Scripture is interpreted with the intent of getting something out of it that the language does not convey. The same is true of every other chronological verse in these two chapters.

Suppose that we admit that, in Genesis 5:3, Seth was a grandson, or even that there were several generations between Adam and Seth, it still leaves exactly 130 years between the dates of the creation of Adam and the birth of Seth, and likewise for all such verses, the total still remaining 1,656. The same is true of the 427 years following the Flood.

By resorting to any such interpretation we only succeed in distorting the Word of God, and just so far discredit it, *a la* the destructive critics. To change this 1,656 and the 427 to larger numbers, we must throw away, as so much nonsense, every birth-age figure given in these chronological verses, the word "begat" having no bearing whatever on the length of the period.

This is not all the trouble this strained interpretation gets us into, since Genesis 4:

25 convicts us of misinterpreting Genesis 5:3, for there the word "begat" refers to none other than a son, and the presumption is that all the other "begats" also imply sons. Indeed, Jude, one of God's inspired penmen, further convicts us of false interpretation when he tells us (Jude 14) that the first seven in the Adam-Noah line are fathers and sons or else Enoch could not be the "seventh from Adam." We, who accept the Bible as God's inspired Word, have no more right to distort the plain language of Genesis V and XI, in order to make it coincide with our views, than have the destructive critics to throw away entirely these two chapters of Genesis as so much rubbish.

Why should any believer in the inspiration of the Bible undertake to make the period from Adam to the Flood, and the time from the latter event to Abraham, longer than the Bible makes them? There is not one fact tending to prove that man was originally a beast, and that, therefore, long ages must be assigned for his development into modern man; and it is true that the civilization of Babylon and Egypt is more ancient than Genesis indicates.

There is no denying that this 1,656 conflicts with the theory of evolution and with the excessive length of time required to satisfy the advocates of man's bestial origin. It is also admitted that many so-called historical figures, given out in our day for the beginning of Egyptian and Babylonian civilizations, conflict even more sharply with the 427 years of post-diluvian time in Genesis XI. In other words, if man has inhabited this earth for tens or hundreds of thousands of years, and if Egypt and Babylon have authentic histories reaching back of our day ten thousand or more years, as many historians tell us, then Genesis must be repudiated, and a Christian ought to be honest enough to admit it.

We have pinned our faith and staked our eternal destiny on the truth of the averments of the Bible concerning the advent of man, the introduction of sin, the promise of God to provide us a Saviour who, the New Testament tells us, came, died and rose again for our justification. Now if it be true that two of the earliest chapters in our Bible contain things that are false, or are so mystifying as to be meaningless, we must certainly hold ourselves ready to find other portions of the Bible equally erroneous. If these two chapters of the first book of the Bible be discredited, what shall we say of the entire

Pentateuch and the other books of the Old Testament, including Jeremiah and Daniel? If the older books of the Bible be unworthy of our confidence, how can we accept the New Testament which has no greater assurance of truthfulness?

We must not forget that Christ endorsed the entire Old Testament when he said, "The Scriptures cannot be broken," meaning by the word "Scriptures" the Old Testament, because He had no other. In that statement Jesus certainly included these two chapters of Genesis.

Therefore, if Genesis V and XI are unreliable, Christ was mistaken in his endorsement, and we can no longer receive from Him, or from New Testament writers, the accounts of the life, death and resurrection of Christ.

The theory of evolution is at the bottom of all this demand to set aside the chronology of Genesis. If man came into being through a long series of gradual changes, continuously for the better, from a time when our progenitors were anthropoid apes, then 6,000 years are entirely too short a period in which such momentous changes could take place from the first ape-man until *homo*, standing erect, began to plan for his own advancement. If evolution produced man by the "survival of the fittest," then Genesis cannot be true.

They tell us that certain links connecting man with the apes (or with the *pro-simiae*) have already been discovered and that these links demonstrate that the farther we go back the more man's body conformed to that of his animal progenitors.

This being accepted by them as sufficient to substantiate their theory, they proceed to hypothecate other fields of evolutionary activities. They tell us that archaeology and history tend to show that civilization, religion and language have all been of slow, tedious growths; that the civilizations of ancient Egypt and Babylon did not come about in a few centuries, but that many thousands of years transpired before the first dynasties of Babylon and Egypt appeared at what they term the "dawn of history;" and that many other tens of thousands of years must have preceded the prehistoric period—long ages when the animal-man was struggling to overcome his handicaps.

What, then, are the facts, if any, to indicate that man and his doings are the result of evolution, long and tediously drawn out, so much so as to conflict with Genesis? How

long has man been on the earth? How far back do genuine science and history trace him?

These questions will be discussed in the next chapter.

To be Continued

Bethesda, Maryland

God's Plan

C. H. BUCHANAN, D.D.

In God's great plan all men to save,
Would He make the soul a slave?
Not by force would He control.
Man's set of his sail decides his goal.

God's all-wise plans, unseen, divine,
Would not crush that soul of thine;
By love's great scheme without a fault,
The trusting soul He would exalt.

Beneath the waves of troubled life,
Untouched by restless surface strife,
Exists His endless, sovereign plan
To crown the initiative of man.

Full well we know God's mighty power
Doth guard and guide us every hour;
Not *chance* directs,—that fickle thing,—
Nay; Man's *Personality* is king!

Richmond, Kentucky

Leave It to Him

EVANGELIST JOHN MOSES BAKER

The lilies grow and leave it to Him,
They neither toil nor do they spin;
In all you say; in all you do—
Leave it to Him, He will carry you through.

Leave it to Him—the roses do,
In the early morn when the skies are blue;
Scatter their fragrance on the air,
Leave it to Him, He is everywhere.

Leave it to Him when the shadows fall,
And darkness hovers over all;
He is the Light, the Truth, the Way,
Leave it to Him, till break of day.

Leave it to Him when tempted and tried,
Remember, on Calvary's Cross he died
To save your soul and set you free:
Leave it to Him, He cares for thee.

Leave it to Him when the task is done,
And the Crown of Life at last is won;
He will be with you to comfort and bless:
Leave it to Him, He will give you rest.

Leave It, Leave It to Him!

The Worship of the Lord Jesus Christ: Is it According to the Scriptures?

WILLIAM PHILLIPS HALL

"The Worship of God is an eminent part of religion, and prayer is a chief part of religious Worship" (Webster's International Dictionary).

THE first Christians were described by the Apostle Paul as "all that call upon the Name of our Lord Jesus Christ" (I Cor. 1:2, R.V.).

We will do well to inquire and seek to learn what Paul meant by these words. For in the only true Biblical answer to that question, we will discover who the "Lord" Jesus Christ was believed to be by His Spirit-filled apostles and disciples in the earliest days of the Christian faith.

To determine accurately that historical fact is of the utmost importance to the true Christian Church in its ministry and membership throughout the world.

For unless it is a fact and can be historically established according to the Scriptures that the "Lord" Jesus Christ was, is, and ever will be more than merely a man, in fact that He was, is, and ever will be essentially one with the otherwise unrevealed and invisible "Lord" God the Father (Matt. 11:27 and Luke 10:22), the Christian religion is doomed to extinction, and all of the beliefs and hopes of those who are called Christians will die with it.

And there are not a few in these days that believe all of these things will come to pass, *because they do not know who the "Lord" Jesus Christ really is.*

The careful reader of the New Testament knows full well that the "Lord" Jesus Christ declared Himself to be in a unique sense one with God (John 10:27-33), and it was upon that ground that all of His teachings, commandments, works, revelations, and atonement for the sin of the world were based.

Unless it can be shown from the Scriptures that His claim of unique one-ness with God was, and is, a fact, then we are reduced to the dire alternative of believing that He was but a mere man, to worship whom would be not only perilous but sheer blasphemy and idolatry.

With all of these things in mind, we will now seek to learn what Paul meant when he described the Christians of his day as "all that call upon the Name of our Lord Jesus Christ."

At the very beginning of our investigation we will note, first, that the man who wrote those words was a Jew by birth and by religious education and training. It is therefore certain that the words whose meaning we are now endeavoring to determine accurately, are to be understood by us as they were understood by the Jewish Apostle Paul.

The next thing for us to consider is the fact that the Bible, or Old Testament, principally used and almost always quoted by Paul, was a Greek and not a Hebrew Bible.

It was, and is, called the Septuagint, or LXX, because it was believed to have been translated from very ancient Hebrew manuscripts, primarily, by some seventy Hebrew scholars in the City of Alexandria, Egypt, many years before Christ.

Now in that Greek Bible of Paul "the Name" of God—in which the Jews and Jewish Christians of Paul's day believed the revelation of God was summed up—is translated by the Greek word *Kurios*, which is "Lord" in the English; so that to Paul, in its highest Biblical meaning, the word "Lord" expressed "the Name" of God.

Furthermore in Paul's Greek Bible, the word "Lord" appears many times in the expression "calling on (or, upon) the Name of the Lord," and in every such instance it meant to Paul calling on, or upon, the Name "Lord" as "the Name" of God; in fact it never meant anything else to Paul.

And to Paul as a Jewish Christian the expression calling on, or upon, the Name of the "Lord" always meant to invoke in prayer the Name of the "Lord" as "the Name" of God.

It therefore necessarily follows that when he describes the Christians of his day as "all that call upon the Name of our Lord Jesus Christ," he is applying the expression "calling upon the Name of the (or, our) Lord"—obviously as "the Name" of God—to "the Name of our (or, the) Lord Jesus Christ;"

and in so doing he plainly declares that the Christians of his day called upon, or invoked in prayer, the Name "Lord" as "the Name" of God in and through the Name of the "Lord" Jesus Christ His co-eternal Son.

And so he, as a Jewish Christian, "made" the "Lord" Jesus Christ—obviously in His essential eternal Being and name "Lord"—one with the "Lord" God the Father.

From these, and other Biblically recorded and related facts, it is now clearly evident that to Paul the chief distinguishing characteristic of the original Christians was the fact that they called upon, or invoked in prayer, "the Name" "Lord" as "the Name" of God in and through "the Name" of the "Lord" Jesus Christ; or, in other words, that they prayed to and so worshipped the otherwise unrevealed and invisible "Lord" God the Father as "Lord" in and through the glorified Person and Name of the "Lord" Jesus Christ His co-eternal Son.

It thus becomes clearly apparent that the original confession of belief in the Deity of the "Lord" Jesus Christ—upon which, according to the teaching of the apostles, salvation depends (See Acts 2:21 and Rom. 10:13 as quoted from the Greek Old Testament of Joel 2:32 by St. Peter and St. Paul)—was made by the Christians of the apostolic age (that is, from about 33 to 100 A.D.) in calling upon, or invoking in prayer, the Name "Lord" as the Name of God in and through the Name of the "Lord" Jesus Christ the co-eternal Son of the eternal "Lord" God the Father.

And, furthermore, St. Paul who, as a Jewish Christian, always called upon the Name "Lord" as "the Name" of God, applied it exclusively to the "Lord" Jesus Christ, and invoked it in prayer and otherwise always in and through the Name of the "Lord" Jesus Christ; and when he so invoked it he confessed his belief that "in Him dwelleth (the Greek text says, permanently-dwells) all the fulness (or, completeness) of the Godhead (that is, all that God is) bodily" (Col. 2:9).

The writer finds that this fact is clearly evident in the writings of St. Paul, of which writings Prof. Hugh M. Scott, D.D., of Chicago Theological Seminary, in Hasting's *Dictionary of the Bible*, Extra Volume, page 320, says: "St. Paul uses the word *Kurios* (Lord) nearly 150 times, and always of the Son of God, uniting the Lord Jesus and the Lord God in his worship."

And the late Prof. B. B. Warfield, D.D., LL.D., of Princeton Theological Seminary, in his book entitled *Biblical Doctrines* (Oxford University Press) page 221, says: "Thus (in the writings of St. Paul) the Old Testament divine Name *Kurios* (Lord) is appropriated exclusively to Christ, and that in repeated instances even when the language of the Old Testament is adduced—which Paul carries over and applies to Christ as the Lord there spoken of."

The real significance of the last mentioned fact may not be recognized until the reader remembers that "the Lord there spoken of," with whom Paul identifies the "Lord" Jesus Christ, was the revealed "Lord" God—"all that God is,"—of the Old Testament.

And in this identification of the "Lord" Jesus Christ with the "Lord" God—with whom He is essentially and eternally one—the Apostle Thomas agrees with the Apostle Paul, when "he answered and said unto Him (that is, said unto the Lord Jesus Christ) My Lord and My God" (John 20:28).

In concluding this exposition, the writer would say to his readers in the words of the great Reformer Martin Luther:

This I have often said, and now say it again, that when I am dead it may be thought of, and men may learn to avoid all teachers as sent and driven by the devil who set up to talk about God simple and sundered from Jesus Christ.

If thou wouldest go straight to God and surely apprehend Him, so as to find in Him mercy and strength, never let thyself be persuaded to seek Him elsewhere than in the Lord Jesus Christ.

In Him begin thy art and study, in Him let it abide firm, and wherever else thy own reason and thinking or any other man's would lead thee, shut thine eyes and say, "I must not, I will not know any other God than in my Lord Jesus Christ."

In these words Martin Luther plainly declares that he knows no other God than God in Christ.

And in making that declaration Luther clearly would have us understand that all that God is was revealed to, and worshipped by him in and through the "Lord" Jesus Christ the co-eternal Son of the eternal God the Father.

And it is that God, the only true God of the apostles, of the original Apostolic Christian Church, and of Martin Luther, the eternal "I Am" or "Lord" God of Abraham, the God of Isaac, and the God of Jacob, revealed to, and to be known, believed in, and worshipped by mankind only in and through the

glorified Person and Name of the eternal "I Am" or "Lord" Jesus Christ His only-begotten Son—as He was always known, believed in and worshipped by the original Christians—of whom the Apostle John declares: "And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true [that is, the true God the Father], and we are in Him that is true [that is, in the true God the Father], in His Son [the Lord] Jesus Christ. This [true God the Father, who is essentially and eternally one with, and is revealed only in and through, the 'Lord' Jesus Christ, His Son] is the true God [the Father, see John 17:1-3], and eternal Life" (1 John 5:20).

And so if we would truly conceive of, and intelligently worship the true God today, we must conceive of and worship Him as the original apostles and disciples conceived of and worshipped Him during the Apostolic age, that is, in and through the glorified Person and Name of the "Lord" Jesus Christ His co-eternal Son; or, in other words, we must worship God in Christ, or the Father in the Son.

Postscript

The Rev. R. J. Knowling, D.D., Professor of New Testament Exegesis, King's College, London, in his comments on the words "calling on the Name of the Lord" of Acts 2:21, in the Expositors Greek Testament, says, (this is) "the usual LXX rendering of a common Hebrew phrase. The expression is derived from the way in which prayers addressed to God begin with the invocation of the divine Name, Psalm III.1; VI.1 etc. . . . From this it was an easy step to use the phrase as meaning the worshippers of the one God, Genesis IV.26; XII.8; 2 Kings V.11. It is therefore significant that the Christian converts at Corinth (or, rather, in every place) are described by the same phrase, 1 Cor.1.2. But just as in Romans X.13 this same prophecy of Joel is beyond all doubt referred by St. Paul to the Lord Jesus, so here the whole drift of St. Peter's speech, that the same Jesus who was crucified was made both Lord and Christ, points to the same conclusion, 11:36. In Joel *Kurios* (Lord) is undoubtedly used of the Lord Jehovah, and the word is here transferred to Christ. In its bearing on our Lord's Divinity, this fact is of primary importance, for it is not merely that the early Christians addressed their Ascended Lord so many times by the same Name (Lord) which is used of Jehovah in

the LXX—although it is certainly remarkable that in I Thess. the Name is applied to Christ more than twenty times—but that they did not hesitate to refer to Him the attributes and the prophecies which the great prophets of the Jewish nation had associated with the Name of Jehovah (LXX. Lord)."

Pleasantville, New York

Something New, Something True!

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Revelation 13: Verse 15 is not to be taken with verse 14.

V. 1. Beast out of the sea. V. 11, beast out of abyss.

V. 15. After period of three and one-half year's reign first beast is slain. Spirit of first beast goes to hell. Body remains and this body is the IMAGE of the beast.

Satan causes the same devil that was in Judas, son of perdition, to enter the dead body (image) of the first beast, and it was given unto it to cause it to breathe and speak: live. Resurrected? Satan's imitation of the resurrection of Son of God. And the people of the earth say, "Who can war and overcome such a beast? *i. e.*, one who will not stay dead!"

Satan cannot create and give life to anything but is a crude imitator. God only is the Creator of all things.

V. 14. This is the counterfeit of the Body of Christ, the Church.

"That all the people of the earth should believe in and worship the beast and (make) BECOME an image (likeness) spiritual *unto* the beast; (cpr. Rev.5:10 "made—unto"). And to make it sure the beast also *seals* them with his mark.

V. 10. If any man consent with the beast—into captivity he goeth. If any man fight against the beast—he will be killed. Here is the faith and patience of the saints, that they must neither consent to nor fight against, but endure.

Matt.24:28. One of the signs:

Lenin's body, "the CARCASS"?

Russians "the vultures"?

Fifty-two Nations will shortly support a *Super-State* called "INTERNATIONAL POLICE" to prevent war and allow nations to disarm and save money. This security will cause the people to say—*Peace and Safety*. 1 Thess.5:3.

Los Angeles.

What Is Man?

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WHAT is man? in his inner life? in his moral and spiritual nature? in his relation to the material and the spiritual realms? and in his future prospects? These are age-long questions and of perennial interest. Every person can answer them, in part, from his own consciousness; but no one can give a complete answer. There are heights and depths in the human soul that no man has fully measured. Physiology and Psychology are instructive and helpful. Psycho-analysis and Behaviorism are interesting, but not helpful in our quest. We are seeking for his inner nature, his origin, his place in the cosmic order; or, if we may use an expressive Americanism, What is "the big idea" of man's existence?

Some have accepted very unsatisfactory theories. The ancient Hindu pantheists taught that the human soul is an individualized portion of the divine All, appearing first in an animal, and, after a long transmigration, having acquired sufficient merit, may be born in a human, who, if he gains sufficient merit, may at death, pass into unconscious nirvana, and be reabsorbed in the eternal All. Later pantheists have a similar theory, but without the theory of transmigration.

Modern evolutionists have a different theory. They think that life is only a form of energy, which began somehow in a primary cell, which multiplied by division, and, by a process of evolution, grew into plants, animals and people. Hence man is only a highly developed animal, and, though his race may continue, each individual lives his little day, and then dissolves into dust with the multitudes that have gone before.

These and such theories do not satisfy our intuitions and our instinctive longings. We know that the soul is something more than these ancient and modern dreamers assume it to be. But where can we find a satisfying answer? Philosophy and science are helpful, but human speculation is not reliable. We have a "revelation," which comes to us with the credentials of divine inspiration. What answer does it give? And what effect does its answer have upon character and progress? Its answer has stood the test of ages and is worthy of careful consideration.

After the creation of plants and animals on the earth, God said: "Let us make man

in our image, after our likeness, and let him have dominion" over all animals "and over all the earth." "And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." "And God created man in his own image, in the image of God created he him; male and female created he them." After his creation, man in his freedom became a sinner, and God gave him a promise that, in the "seed" of the woman, there would come a helper. This was fulfilled in the incarnation.

This is, in brief, the answer of "revelation" to the question, What is man? This answer involves the following points, which deserve special attention:

- (1). Man has a twofold nature and combines in his personality the material and the spiritual; and hence is a new order of beings.
- (2). Man in his spiritual nature is in the likeness of God.
- (3). Man was created to have dominion over the works of God.
- (4). Sin has degraded and ruined man's nature.
- (5). The incarnate Son of God will restore and exalt all who have faith in him.

A new Order of Beings

In the "revelation" we read of the hosts of heaven, angels and archangels, and of the vast material universe. These are two distinct and separate realms. In man the two are united. Man is both material and spiritual. Plants and animals prepare the material elements for man's physical nature. His spiritual nature is imparted to him directly from God, and in God's likeness; and hence is of the highest order of spiritual life. Thus we have here a new order of beings, with a twofold nature; and in this differing from and, so far as we know, superior to all other creatures in the universe. Having a spiritual nature in the likeness of God, he is in the highest order in the spiritual realm; and having a physical nature, he is within the material realm, and can grasp and use some of its forces for his own needs. Man is thus placed at the acme of creation.

Some have thought that this little world is too insignificant, in the great universe, to be the place of so great a creation. But we must

admit that the all-wise Creator knows what is most fitting. Astronomers tell us that this earth, in the solar system, is the best suited for life. Planets nearer the sun are probably too hot; and those more remote, too cold. Some think that Mars may have some kind of life; and, of course, there may be many unknown worlds, with many kinds of life, even as there are many kinds on this world. But we have good reasons for the belief that this is the only world with physical life in vital union with a "living soul" in the likeness of God. This earth is but a speck in the universe; but a great event makes any place great.

Man in the likeness of God

The "living soul" in man is in the likeness of God, and not his physical nature, which, according to the record, was formed before the spirit from God was imparted to him. His physical life is like all animal life, because he is subject to the same conditions of life. His physical nature is the connecting bond between the material and the spiritual. The two natures form a unity in consciousness; but they are distinct in origin, and we can separate them in thought. We cannot think of the divine likeness as being in the form, or in the qualities which we have in common with animals, such as sense perception, physical emotion, instinctive volition, and such like. The "living soul" has powers above and beyond the animal; and in these superior powers alone are found traces of the divine likeness; such as the following:

1. Man has power of abstract thought. Animals perceive and think of visible things. Man can form general concepts, discover systems of truth, create literature, discover laws of nature, invent machines, construct great works, measure the heavens, think great thoughts of God and of eternity. These powers are beyond animal endowment. In people they are often undeveloped, and no one ever reaches the limit of soul power; but these and like powers are potentially in all people, and they are like the divine powers.

2. Man has soul appreciation, spiritual affections, and esthetic emotions. Animals have physical emotions, natural affections, and respond to sounds and colors. Man has these, and has higher emotions. He can appreciate good character, feel the thrill of noble and heroic life, grasp and enjoy the principles of music and of art, enjoy the beauties of nature, and in general appreciate and enjoy the true, the beautiful and the good. These also are divinelike attributes.

3. Man is a free moral agent. Animals act chiefly from physical desires and instincts. Man is free to choose and follow principles of truth and righteousness. He can choose his own course in life, although he does not always do so. His will is superior to his native instincts and feelings. He can rule his body. He can be true to his higher convictions.

All of these soul powers are in all people, although in many they do not appear above a childhood potency; and no one acquires full efficiency.

4. Man has a spiritual nature and can have fellowship with God. This implies a divine likeness, since only beings that are somewhat alike can be said to have fellowship. All people are naturally religious. This appears in the universality of religious customs. All superstitions are ignorant and crude forms of religious expression. Every person has, early in life, an intuition or deep conviction of a supreme Being, an instinct of reverence, and a sense of duty, with a semi-conscious volition to do what is thought to be the will of the supreme Being. But when indulging in sin, men do not like to retain a knowledge of God, and give themselves up to vain imaginings, and "the foolish heart is darkened." The relation between religion and morals is close and vital. Religion is the recognition of God and communion with Him. Morals is the recognition and submission to the will of God as the rule of life. There can be no good morals without religion; and there can be no true religion without good morals. Man's spiritual nature is in the image of God, but sin blights and degrades it.

5. Righteousness, justice, holiness, goodness, and spiritual love are attributes of God. Man recognizes them as good, and, so far as they appear in his life, they are accounted marks of good character, and of the divine likeness.

6. A godly man is one whose spiritual nature and all Godlike powers have been well developed, and who by daily communion with God, becomes godly. After a loving and lovable life of service here, God promotes such to higher honors; like the ancient Enoch, who during a long life "walked with God," and at the end "was not, for God took him."

7. Immortality is a mark of God's likeness. A "living soul," imparted from God and in his likeness, cannot cease to exist. There is in every person a deep sense of

personal continuance. The body may change and become old; but the soul retains its identity, and is never conscious of complete maturity. People in all classes and in all ages have believed in a future life. Immortality is an essential feature of the divine likeness, and is necessary for the full development of the "living soul."

These seven with other marks of the image of God in man reveal man's inherent greatness and his unattained glory.

Man to have Dominion

Man, created in the likeness of God and combining the material and the spiritual in his nature, is to have dominion over all the works of God. Many writers have recognized the intrinsic greatness of human nature. Wordsworth says: "We feel that we are greater than we know." The Prince of Denmark, prompted by the dramatist, says: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and movement how express and admirable! in action how like an angel! in apprehension how like a God!"

The inspired Psalmist says: "When I consider the heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained, what is man that thou art mindful of him? and the son of man that thou visitest him?"—If we end the quotation here, it will seem to imply that man is of small account in comparison with the starry hosts. But when we read on, we see that he exalts man above the heavens. He says: "For thou hast made him but little lower than God, and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands. Thou hast put all things under his feet."

This exalts man to the highest place in the universe, under God. The apostle Paul teaches the same, when he says: "Know ye not that the saints will judge the world (the cosmos) . . . and that we shall judge angels?" This is the high ideal revealed in man's creation. But this high dominion has not yet been fully secured. He has gained some dominion over plants, and greatly improved some. He has subdued wild beasts, and domesticated many animals in his service. He has brought many of the forces of nature into his use; such as steam, chemical forces, electricity, and much of nature; such as wood, coal, iron, and many other objects.

Man has gained great power over nature; but he has not always made a good use of

his power. When men or a nation gain great power, they have often used their power for destruction. What one builds up, another destroys. Man has not yet gained dominion over himself, and is not yet qualified for dominion over all the works of God. He has not yet attained to the ideal of his divine origin.

Sin is Degrading and Ruinous

Sin is a deplorable fact in human nature. God is holy, and sin is repulsive to him. Sin is degrading and impells people away from God, and unfits them for good service. Our first parents, in the exercise of their free will, chose to reject the clearly revealed will of God, and follow their own desires; and thus sin came into human life, and has greatly marred the image of God in the soul, and thus "brought death and all our woe." Freedom is a great gift. It is a mark of the divine likeness in man; but with it comes personal responsibility. We are under the so-called reign of law. When we freely choose to act in strict harmony with the laws of nature, we get good results; but when we act otherwise, we suffer the penalty. In so far as we freely choose to conform with the will of God, we become righteous; but when we fail or act otherwise, we sin. Some noble characters have left a good record of righteousness; such as, Abraham, Melchizedek, Job, Moses, Socrates, Plato, Daniel, and many others. But most people have chosen to follow their own ways, and the human race has become lost and debased in sin; "because that, knowing God, they glorified Him not as God, neither gave thanks, but became vain in their reasonings, and their senseless heart was darkened." So all have sinned, and the image of God in the soul has been broken down and dethroned.

The history of the human race is a dark record. Injustice, cruelty, robbery, lust, murder, and all kinds of crimes have abounded in every age and land. Wicked wars have devastated every nation. Inordinate greed has turned men into brutes. Profanity, drunkenness, vice and corruption of all kinds unfit men for high dominion, and bring degradation, ruin, and eternal disgrace. Is there then no remedy for the race? Has the purpose of God failed? Has God forgotten the human race, created in his own likeness?

The Incarnation, Redemption, Exaltation

The incarnation of the Son of God in human flesh and life is the most profound and the most momentous event in the history

of the world. Human wisdom could not have devised it; but it was revealed to the prophets, as an event to come, and in due time it became a well accredited fact of history. It is not within our present purview to study its nature and meaning; but as it is an essential part of the answer of "revelation" concerning the nature and destiny of man, we must consider it briefly in that relation.

"God so loved the world"—the cosmos. This Greek word meant the universe; but it was often used when some part of the universe was prominent in thought. Here the human race, uniting the material and the spiritual realms, is in mind as the chief factor of the universe. "God so loved the human race that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." And he "became flesh" and dwelt among men, went about doing good, wrought great miracles of mercy, taught great truths; but was rejected, condemned, crucified, and was buried; arose from the dead, appeared to his disciples, commissioned them to preach his gospel, and, in their presence, ascended, in his glorified human body, to the throne of God.

1. This incarnation reveals God's high regard for the human race, created in his own likeness; and also his wonderful love for the race, ruined and lost in sin. The sacrifice of the Son of God for man's redemption is the infinite measure of man's guilt, and also the infinite measure of the penalty, which in his love he took upon himself, in order to free mankind and sustain the perfect righteousness of God, and the majesty of his holy law. It is also the infinite measure of God's love for the race. No such sacrifice has he made for any other creature.

2. The incarnation reveals God's high regard for human personality and free will. Man was created free; but people have become weakened and enslaved by sin, and are in a bondage from which none can escape, without divine aid. The Son of God entered into human life to "seek and to save the lost." He calls and entreats all to come to him; but he does not compel obedience. To enforce subjection would destroy free will and annul the divine likeness in man. He says: "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." He is not willing that any should perish; but that all should come unto him and live. When any reject Him, and go on in the way to destruction,

He can only warn them and weep over them, as He did for Jerusalem, when He said: "How often would I have gathered thy children together, and ye would not!" Coming to Him means salvation.

Personal attachment to the Son of God

3. The incarnation provides effective redemption. When any hear the gospel call, and desire to escape from sin, the Holy Spirit graciously reveals the Son of God to them, and enables them to have faith in him; and to all, who thus receive Him, He takes into partnership with himself, takes the penalty of their sins upon himself, gives the full benefit of His sacrificial life, death and resurrection, gives them the right to be "called children of God," and thus makes them "heirs of God and joint heirs" with Himself.

4. The blessings, which they receive in their regeneration, fitting them for effective service, are very briefly stated in the expressive words of the Beatitudes: (1), Poor in spirit—a sense of need; (2), Mourning—a sense of sin; (3), Meekness—in yielding the will entirely to the Master; (4), Craving for righteousness. These four blessings state the believer's attitude to the Redeemer, Who supplies all needs.

The following blessings define the believer's relation to other people: (5), Merciful, to all under their power; (6), Pure in heart, sincere, to all and to God; (7), Peace-makers, by giving up personal rights, when necessary; (8), Adhering to right principles and duty, even in persecution; and being aggressive in righteousness, like the ancient prophets. These eight blessings, if cherished and applied, will make disciples, like the Master; (9), salt of the earth, making life truly healthful and enjoyable; and (10), Light of the world, giving life and beauty and glory to humanity.

5. The Lord likes heroic believers. He wants all to be strong, and to work out their own salvation, while He works in and with them to do the will of God. He does not require them to be perfect; for He knows that "the flesh is weak." But He wants all to be faithful, even unto death. He leaves them in the midst of sin and suffering in order that they may cultivate Christian love and a Christ-spirit, by giving the gospel to others, leading them to Him, helping them to overcome evil, gain dominion over themselves and over the world, make society and all of life brighter and better, and thus pre-

pare themselves and others for a higher dominion.

6. Faith in the incarnate Son of God secures eternal life. It is expressly stated that He was given to the world, that "whosoever believeth in Him should not perish, but have eternal life." Immortality is a feature of the image of God in man. Physical death is a dissolution of the body, but not of the "living soul." Eternal life means continued existence; but life means more than existence. We speak of a "lively person," of "the quick and the dead," of a "live town" and a "dead town." In all such cases, the essential idea of life is activity, joyful activity, progressive activity, growth, happiness. Death means inactivity, decay, repulsion, gloom. Eternal life means happy, progressive activity, in company with the incarnate Son of God, through the eternal ages. "This is life eternal that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

7. The resurrection of the incarnate Son of God assures believers that in due time there shall be a resurrection of their bodies, and each shall have a body, like unto Christ's glorified body. "Christ the first fruits; then they that are Christ's at His coming." Human personality is incomplete without a body. The soul may exist alone; but physical organs are necessary for contact with, and dominion over, the works of God. Without the hand, man could not use means to control and use the forces of nature. Without the eye, he would miss all beautiful forms and colors. Without an ear he could not receive and enjoy the concord of sweet sounds. The physical body is well adapted to our present estate; but "it is sown a natural body; it is raised a spiritual body," adapted to the heavenly estate. The vast material universe, we may assume, was not created for itself alone, but for some high uses in the spiritual realm. May it not be a vast field for the dominion and enjoyment of the redeemed, under the direction and fellowship of the Son of God, through all eternity?

We have now given some points in the answer of "revelation" to the question, What is man, in his nature and destiny? We may accept it, or not. Each is at liberty to cherish one's own thoughts, and to choose one's own way. But all, who accept the teachings of the revelation and will to do the will of God, are assured of the teaching; and are inspired thereby to live useful and beautiful lives, sustained in suffering and sorrow, strength-

ened in the inner life in the divine likeness, and better prepared for the higher dominion and eternal glory.

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How to Have a Revival

WILLIAM J. H. GLUCK

THERE is only one way to have a real Holy Ghost revival. Man has invented many plans, schemes, programmes and details of all kinds, some of which have merit; others are a positive hindrance. Some are attractive and entertaining, but all are more than useless, when employed as a substitute for God's way.

The great precedent is found in the second chapter of Acts. After the ascension of the Lord Jesus Christ, the apostles and others held a prayer meeting (Acts 1:14). They protracted the meeting for ten days, at the command of the Lord Jesus (given before his ascension) in Acts 1:5,8.

Especially notice the elemental condition of the meeting. All continued with one accord, in prayer and supplication. A short statement by Peter, and the election to fill an apostolic vacancy. All continued with one accord in one place.

Suddenly they were all filled with the Holy Ghost and then added testimony to their worship, and all began to speak to the unsaved. Their testimony was that "Whosoever shall call upon the name of the Lord shall be saved."

One short sermon was preached, and three thousand were converted the first day. The work continued indefinitely, repentance was preached continuously, and, other thousands were being saved daily.

Our God is always the same. He is willing to give us a like revival if we meet the conditions. Our prayer should be that God will pour out the Holy Spirit upon every member of our church. If every member is a Spirit-filled Christian we will have a great revival and sinners in large numbers will come flocking to our altars as humble penitents seeking pardon for their sins, the cleansing of their hearts from all unrighteousness, and receive the new birth of the soul, and all will rejoice together in the blessedness of this great salvation.

Baltimore.

Who is my neighbor? It is he, who near or far, has need of me.

To Man in the Street

ROBERT M. KURTZ

Formerly Editor the *Biblical Review*

IS it correct to assume that "the man in the street" has no interest in the church, simply because he usually appears so indifferent?

In a recent magazine article a minister offers one answer to the question when he tells of a young mechanic who explained during a train conversation what led to his own attitude. This young man felt that anyone in trouble or perplexity would naturally turn to a Christian pastor for help; but he complained that the preachers he knew were too unsympathetic or too much concerned over the frivolous weaknesses of folks to understand their real dangers and troubles, and so they rendered small help.

Now this criticism was too sweeping in its implications. Everywhere there are faithful pastors who are ministering angels, as their congregations and communities know. Still, any unresponsive or incompetent minister can discourage many persons who might be won to the church, and can furnish excuses for endless criticism of the ministry. As someone has said, "Talent is much, but tact is everything." No matter how great one's pulpit gifts, if he is neglectful, unsympathetic, unobserving, or tactless in his remarks, he is certain to arouse resentment in his parish. While all this is serious enough, still it involves simply unfortunate personal failings in this or that minister rather than failure of the ministry as such. It accounts too often for disheartening conditions in local churches, but it cannot explain why the church as a whole does not win and hold men to a vastly greater degree than at present.

A second, and far more important, answer to our initial question is suggested by another conversation under quite similar circumstances. A man travelling into New York the other day sat with a likeable young fellow who talked intelligently, but with profane emphasis, about general conditions. Suddenly, and unconscious of the incongruity of his language, he exclaimed: "Do you know what this country needs? This country must get back to God. It's got away from God." Though he did not venture to explain why this was so or what was to be done about it, he did touch upon a problem more profound for the ministry than mere occa-

sional shortcomings on the part of individual pastors. This country certainly does need to get back to God, but who is to lead it back, and by what means?

Every man knows deep in his own heart that he is not all he should be, he finds life full of confusion and trouble, and he is secretly uneasy when he wonders what lies beyond it. Even a very sketchy idea of Christian history and teaching is enough to move him to look to the church with a certain expectancy, a disposition to experiment with the hope it holds out. But so much of the preaching of the day is devoted to the social relationships, to ethical principles, to national affairs, to mass problems of various kinds, and so on. All this is proper enough in its place, but pulpit disquisitions on such matters do not touch the heart of the church's duty toward men.

There is no such thing, in essential principle, as mass relationship to God any more than there is mass health in a community or a mass cure if there is an epidemic. In both cases the individual, not the group, must be the object of attention. A country can be brought to God only to the extent that its individual men, women, and children are brought to Him. In his recent book, *A Preface to Christian Faith in a New Age*, Dr. Rufus M. Jones says:

The way to a new life lies in the attitude and resolute will of the individual soul. The Reformation was an awakening to the majestic significance of the human soul. New dogmatisms were born, new ecclesiasticisms were set up and new alliances of Church and State were formed, but the deepest current of life and thought of the Reformation epoch was the significance of the soul's own attitude. All victories that are won in the world are first won in some person's soul (P.99).*

And again:

There is always danger of attaining inclusive breadth of life without a corresponding height and depth to it. It is possible to have a passion for social and economic reconstruction and still to leave life thin and quite devoid of creative and dynamic resources. A being that is made for intercourse with God and for correspondence with Him can never reach his full stature merely by improving his adjustment to his physical environment, or by increasing his social adaptations (P.101).*

* Quotations by permission of The Macmillan Company, publishers.

Even so, but how is the individual to be brought to right relationship to God and, as a normal result, into right social adaptations? Our churches are organized to the limit of the members' time and strength; they are "bee hives of activity," but often there is more hum than honey. Many of them are becoming somewhat complex social, cultural, and recreational centers, while their pastors, burdened with the effort to keep all the machinery running without friction, have almost ceased to be preachers of the full Gospel of Christ. Many church buildings are open more hours each week for social and similar purposes than for anything like the worship of God, the exposition of the Bible, and prayer.

Men are not only hungry for sympathy and help; they are spiritually starving. Ethics has its place, but no amount of ethical preaching is going to supply that spiritual life and power and incentive without which moral precepts have little effect. The most perfect engine is useless without fire in the boiler; there must be power. Preaching that fails to show both the need and source of power must remain ineffective.

Dr. William James was undoubtedly right when he said that our minds have great reservoirs of resources which we have never tapped. The Gospel of our divine Saviour and Lord has vast reservoirs of spiritual power most professing Christians have never tapped, and of whose existence they are not even aware. Who is to show them these resources and how to use them?

It is not enough to bring men to repentance, to belief in Christ as their Saviour, to membership in His church, essential though these things are. If the convert goes no farther he remains only in the outer court. Yet this is where the church leaves so many who come to it. It is the function of the ministry to bring every believer to the fullest possible grasp of the meaning of his faith, not leaving him to grope or to be misled by well-meaning but misguided teachers.

When Paul found certain disciples at Ephesus he asked them: "Did ye receive the Holy Spirit when ye believed? And they said unto him, Nay, we did not so much as hear whether the Holy Spirit was given." There are multitudes of present day disciples in that same stage of arrested spiritual development. They have never been brought to realize the rich content of their faith. The average Christian seems to regard God as a Father who is concerned for him in a gen-

eral way, who may even be moved by prayer to grant certain favors, and who, if he lives a proper life, will give him a happy hereafter.

It has never been laid upon such a person's heart and mind that, in Christ, he may achieve here and now what is nothing less than an actual participation in the divine nature—"till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ." Without the encouragement and assurance of this and similar passages any claim that one might lay hold on the very nature of Deity would be nothing short of blasphemous. Nevertheless the Lord Himself actually does invite His followers to strive for this high prize of spiritual development. One has therefore a right to expect that, by seizing such opportunity, he may be enabled to overcome seemingly insurmountable difficulties, to attain a knowledge the world cannot fathom, to acquire a courage that forgets fear, and to accomplish what must otherwise be idle dreams. In short, he may so "put on Jesus Christ" as to do the very works of his Lord. Christianity means nothing less to those who penetrate into the mysteries which the Father seeks to reveal by the Spirit our Lord left with His church at the beginning.

It is estimated that Americans pay millions annually to spiritists, clairvoyants, astrologers, fortune tellers, and what not, among whose dupes are said to be many hard headed business men and politicians. All this means that people realize the limitations of human knowledge and ability, and look about for a guidance based on something beyond the wisdom of men. And yet, while this is so evident, many accredited spokesmen of the church of God seem increasingly reticent and embarrassed, if not skeptical, respecting things supernatural in her message and history.

In the light, then, of misplaced emphases and imperfectly presented truths, which mean failure to satisfy a great craving, it becomes highly probable that multitudes are outside the church, not because they are indifferent, but because they are disappointed.

Old-fashioned evangelical preaching, based on rigid theological systems, no doubt had its limitations and faults, but at least it was not ashamed of the Gospel of Christ. Its preachers at least sought to expound and apply divine revelation, rather than to ex-

plain everything by philosophy and psychology and science generally. They did not hesitate to show men that they were lost sinners, to summon them to repent and accept their divine Saviour, and to show how, through faith in Him they might have access to the very treasures of God. Their hearers were made to understand that they might become possessors of exceedingly great promises, not only for a future life, but also for this present one.

These attractive assurances were not set forth as beautiful ideals to help men make the best of a bad situation, as an "opiate of the people," as the Communists assert. They were shown to be solemn covenants, bearing the seal of Heaven affixed by our Lord Himself, who invites all to prove their certainty and practical value. Not only were these things once regularly stressed in the pulpit, but in their pastoral labors the preachers explained and pressed home vital truths. Under such direction the church was frankly and almost entirely religious in its functions, and so gave men satisfying answers to their serious and anxious questions, supplied their

deep spiritual needs, and offered comfort and counsel on occasion. Since the church alone could do these things, it was a power in the community and in the land.

When the ministry as a whole again comprehends that the revelation of Jesus Christ the Lord is of spiritual rather than ethical, intellectual or social import, and that His truth is primarily for individual, not collective, application; when preaching again focuses attention upon a divine Personality instead of a system of teaching, and emphasizes the relation between the believer and his Lord; when the Gospel is so clearly expounded that men are no longer confused and uncertain, then the man in the street will have small cause for just complaint about ministerial incompetence.

And when the church realizes that its prime duty is not to reform social life and education and politics and government, but to reveal all the fulness of Christ and to bring men into His Kingdom, then, so far as nations can be so moved, this country will have its best prospect of getting back to God.

A Glance at the History of Missions

GEORGE W. RIDOUT, D.D., F.R.G.S.

DOCTOR A. T. PIERSON, in his notable book, *The Miracle of Missions*, says:

It is wise to emphasize at the outset the importance of recognizing the Supernatural factor in Missions. Eliminate God from the work and nothing is left but a human enterprise.

Modern missions grew out of the great Revival of the Eighteenth Century. The men who agitated them and engaged in them were moved by the Spirit of God as they saw natives in heathen darkness, and heard the Macedonian cry.

Foreign Missions were planted in the face of the most desperate opposition by the heathen world. In India, China, Japan, Korea, the Sandwich Islands—all these fields were entered by missionaries who carried their lives in their hands and nothing but divine power and divine protection wrought the miracles of moral transformations and preserved the lives of the workers.

Foreign Missions were projected by men and women who were wonderfully redeemed by the great Salvation themselves and who

were committed absolutely to the New Testament and Pauline type of Christian missions. Their souls burned with a holy passion to carry the gospel to the ends of the earth in order that souls may be saved.

Foreign Missions at the outset had but one great central objective: Evangelization. In the early days of Korean Missions the slogan was, "First Evangelize, then educate the Evangelized." The modern program has reversed this method by saying "First Educate in order to Evangelize." This method is both slow and ineffective, as history proves. William Taylor was a great and effective missionary on many fields. Writing from India he said:

The old gospel method of having awakened sinners to speak out inquiring, "Sirs, what shall we do to be saved?" and to come out on the Lord's side and to consent at once to renounce their rebellion and avow their allegiance to God seems entirely new. The ministers have never before worked in this way—direct hand to hand fight with the powers of darkness to rescue souls, to be led at once to Jesus.

In Korea Evangelization reached a point in the great Revival of 1907 when so many thousands sought God that the Methodist Church increased from 7,796 to 24,244 and the Presbyterian Church increased from 9,756 to 19,654.

An English missionary who had spent fifty years in China published through the World Dominion Press a few years ago a pamphlet entitled: *The Way to Win the Whole World to Christ*. He set forth three great principles which should operate in all missionary work. I shall cite the first two—the (third had relation to the local church).

1. The preaching of the Gospel to the heathen is the first and Supreme duty of the Missionary and may in no circumstances be neglected.

2. No person, man or woman, shall be accepted for service in the foreign field whose heart is not aflame with the passion for preaching the gospel to the heathen. Anyone lacking that supreme motive will only prove a hindrance to Christ's kingdom.

Let us put over alongside of this last statement the definition of a missionary by Bishop Oldham when he was Bishop of South America.

That abiding experience of the presence and power of the Holy Spirit which transforms an educated man into a messenger of God.

It is well in these days of conflicting opinions and new thought and standards thoroughly out of accord with evangelicalism that we look back a trifle, turn back the pages of history and hear those speak who brought to pass many wonderful things in the early days of missionary enterprise.

Sao Paulo, Brazil

The Cross of Jesus

MILTON M. BALES, D.D.

IN this great world there are numerous rock-ribbed elevations, and most conspicuous mountain peaks: Mt. Everett, Mt. McKinley, Mt. Whitney, and Pike's Peak. These are all alike the wonder and admiration of the whole world.

But, towering above them all, and of most significant and Divine importance, is the ever towering and conspicuous Cross of our blessed Lord and Saviour Jesus Christ. And sure it is that the gaze of the whole world for nearly two thousand years has been, and ever will be, irrevocably fixed in spell-bound fascination upon the Cross of our

glorious Lord. Neither in this, nor in any other world, is there to be found an object of such admiration and adoration, and far-reaching Divine significance as is the Cross of Christ. Its base is buried in, and firmly fastened to, this earth. Its apex most suggestively points heavenward, while its either arm extends in opposite and far diverging directions, saying, "Come unto Me."

In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of Sacred story
Gathers round its head sublime.

There is no magnet like the Cross of Christ. It attracts alike the rich and the poor; the educated and the illiterate; the old and the young. It speaks in words and tones not to be misunderstood; and to every race and nationality without partiality. Its message relates to time and to eternity. Its voice can never be hushed. The deaf hear, and are no longer deaf. The lame behold and leap for joy. The blind listen, and sightless eyes behold. While the dead hear the message from the Cross and look and live.

And what was, and is, the significance of this death of His?

First, He died that I might live. His death was substitutional. He died; I live. God marked it all to my credit.

Second, on the Cross He redeemed me. To redeem is to buy back. He bought my guilty soul back to God and to eternal life. "For ye were redeemed, not with corruptible things as silver and gold; but with the precious blood of Christ, as of a Lamb without blemish and without spot."

Third, He thus made provision for our cleansing. "The blood of Jesus Christ, God's Son, cleanseth us from all sin." And, apart from his shed blood, there is no life, no salvation, no cleansing, no *Heaven*.

The Cross of Jesus Christ is a refuge for penitent souls; the joy of saints; the one and *only* hope of man; and the *only* Way to heaven and God. There is *no other way*. The man who misses the Cross of Jesus Christ misses *every thing*. If you are wrong in your interpretation of the Cross you are *wrong* everywhere. "The Cross of Jesus Christ gives purpose to Pentecost, and Pentecost gives dynamite to the Cross."

I must needs go home by the way of the Cross,
There's no other way than this.

I shall ne'er get sight, of the gates of light,
If the way of the Cross I miss.

The way of the Cross leads home.
Orlando, Florida.

Re-Thinking Missions

HENRY J. ZELLEY, D.D.

THIS is the title of a voluminous "Report of the Commission of Appraisal of the Laymen's Foreign Mission Inquiry," which Bishop W. A. Candler, borrowing the phrases from Phillips Brooks, rightly terms "impotent impudence and impudent impotence." A reviewer of the book, says in the *Christian Century*, "A unique and great book. I think this is the only book I have ever read that seems literally true in its every observation and right in its every conclusion." An endorsement from that source is equivalent to the highway sign: "Dangerous: travel at your own risk."

Bishop Candler also adds, "In its air of self-importance the report somehow reminds one of Mark Twain's lament at the grave of Adam, when the famous humorist exclaimed, 'Poor Adam, he never lived to see me.'"

On page 15 we read: "It is unreasonable to expect an undertaking calling for so many people as do these Protestant Missions, to command a greater proportion of the ablest men and women than, let us say, a college or a business enterprise in America. We need expect the Mission to show its proportion of second-rate work and of second-rate personality." Exactly so, but it should be remembered that not all "second-rate work" has been done by missionaries in the fields visited, by "second-class personalities." The book itself is evidence of the first statement; and the Commission, if judged by its work, is proof of the latter. We understand what Paul meant when he said, "for they who seemed to be somewhat in conference added nothing to me."

On page 18 we read: "The crucial problem, then, is this: whether the motives which animated the inauguration of Protestant Missions a century ago remain in full force, in view of the changes which have taken place since their inception." On the following page we read: "Whatever its present conception of the future life, there is little disposition to believe that sincere and inspiring seekers after God in other religions are to be damned: it has become less concerned in any land to save men from eternal punishment than from the danger of losing the supreme good."

On pages 33, 34 we find the following

from C. B. Olds: "An effort that we are making in this direction (union of all religions) here in Okayma is worthy of attention I believe, not so much for what it has accomplished as for evidence it gives that a new attitude is developing. It has grown out of the belief that we all, Christians, Buddhists, Shintoists, or whatever other faith, have much to learn from each other and much to contribute to each other."

In refuting the errors of the report, Dr. Jonathan Goforth, of China, one of the world's greatest missionaries, has said in the *Sunday School Times*: "For forty-five years I have had large opportunity to come into contact with these, 'sincere and aspiring seekers after God,' but I have *not found one*. We never knew of one who came nearer the ideal than Wang Mei, who became later, for fourteen years, one of our evangelists in Honan. This seeker went to every shrine of note in the land. He even forsook his wife and children to live in a hermit's cell in the mountains. Near the close of his splendid career, later, as an evangelist, I heard him say before an assembly of Christians, that if God had called him away to judgment during the years when he was seeking, he would be in hell at that moment. He assured us that selfishness then was the basis of all his motives."

As might be supposed from the source and personnel of the Commission, an attempt has been made to discredit God's method of evangelism. We quote from page 65: "The prevalent defects of 'pure evangelism,' even when evangelism is at its best in spiritual depth, in thought, in disciplinary care, it is frequently true that preaching, or giving messages in words, is not in the first instance the right approach. . . . It is this sort of evangelizing by living and by human service—not in essence a new thing, but new in importance and scope—of which we desire now to state the principle and illustrate the application." Again on page 68, "Ministry to the secular needs of men in the spirit of Christ is *evangelism*, in the right use of the word." On page 70: "We believe, then, that the time has come to set the educational and other philanthropic aspects of Mission work free from organized responsibility to the

work of conscious and direct evangelization."

In recommending transformation of the work of Missions we are told on page 91: "In many respects reconstruction will be more difficult than the original construction was. It is not possible now to go back to the beginning, make a fresh start and undo what was begun on wrong lines."

It recommends "less emphasis on doctrine," notwithstanding the Scriptural emphasis placed upon it. (See Concordance). We are told on page 94: "If the need of closer cooperation takes the first place in the minds of those who are eager to see the Church transformed, the importance of a changed outlook toward the place of doctrine in Christianity seems hardly less urgent." It recommends, page 143: "That the practice of using high school students in evangelistic campaigns be carefully reconsidered, with a view to its effects both on the students and on the villages visited." Again, page 163: "That Non-Christian students be not required to attend Christian services of worship nor Bible classes" in the Mission schools of the East.

In the final summaries we learn from pages 327, 328: "Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come) may be reckoned as disciples and may come, with each other and with us, into the wider Christian Fellowship."

According to the Associated Press report, the bicentennial convention of the Lutheran Evangelical Church, recently held in Milwaukee "Took sharp issue with the laymen's report on the grounds that it recommends giving up teaching the old doctrines of Christianity in the foreign fields." And all thoughtful readers are convinced that the statement is true, for the report suggests that Christianity shall be brought down to the level of pagan religions, that "the offense of the cross" may cease. The gospel recommended "is not another gospel; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you, let him be accursed." And he will be, for the Holy Spirit uttered these words by the lips of Saint Paul.

We will close this brief review, by using the words of the editor of the *Western Recorder*, quoted by Bishop Candler in his able

article in *Pentecostal Herald* of January 11.

"This essentially self-constituted dictator evidently looks with a covetous eye upon the spiritual power and influence of the denominations in their foreign mission work. It covets the use of this power for such ends as it is capable of understanding. And it seeks through its 'findings' brought in by its own paid hirelings, to sell to American Christian bodies its thoroughly revolutionary idea that missions is not soul-salvation, but social amelioration.

"The idea is bold, ambitious and outrageous. It would negative the entire history of missions, and would scrap all that the Bible teaches as to motives which must sustain missionary endeavor. In its spiritual blindness, it believes that money would still be forthcoming to support the weasel-word philosophy which would be set up instead of missions, after it has succeeded in raping that Christ-ordained work of its spiritual meaning."

Belmar, New Jersey.

Goodness in Action

REV. R. BRAUNSTEIN

THAT little word "go" is one of the most important words in the vocabulary of the Kingdom. It suggests movement, action, progress. Christianity to make itself felt must be dynamic. "The end of a man is an action, not a thought," said Carlyle. Christianity must be characterized by action and industry. "That man who meditated and made Italy has gone to a diviner country," wrote Mrs. Browning when Cavour died. "Meditated" and "made" are significant words. Creed without deed is useless. To hold a service and not do a service is not efficiency. Prayer must be followed by the "amen" of ministry.

The age needs the Rose of Christ as well as the Botany of Christ. Jesus did much preaching, but he also did much good. His life may be summed up in the words, "The Son of God went about doing good." He himself said, "I am not come to be ministered unto, but to minister." "As the Father hath sent me, even so send I you." We are prone to lose ourselves in the contemplation of glory when we should be absorbed in life. Charles Wesley sang that he had "a never-dying soul to save." He also sang that he must "serve the present age." The Word must become flesh.

Who Changed the Message?

EMMA G. COLE

IN April, 1932, the *Literary Digest*, under the heading, "A Changing Methodist Message," reported the findings of a survey of Methodism conducted by a committee appointed by Bishop McConnell in his area. The survey, the *Digest* states, disclosed the fact that the Methodist message "is no longer purely evangelistic" and that "ancient doctrine seems to be surrendering to the modern social ideal," and that "Methodists can now play cards and dance and still be good churchmen." Like comments on other matters of faith and practice follow with the opinion that this "is fairly typical."

Doubtless it is fairly typical of Methodism today, and it is deadly evidence of the inroads made by exponents of unbelief in evangelical churches—not only of one, but of others.

What is "ancient doctrine?" A statement of the early church, is, that it "confined its teaching to those doctrines that relate to personal and spiritual religion—repentance, faith in Jesus Christ as personal Saviour."

Said Wesley, "Our main doctrines—which include all the rest, are, repentance, faith, holiness. The first of these we count, as it were, the porch of religion; the next the door, and the third religion itself." He affirmed that "We not only do not—but cannot—(by our own strength or merit) attain unto salvation—that no goodness in man precedes the forgiving love of God."

Is this, then, the "ancient doctrine" that is now discarded? What is the "modern social ideal" to which the "ancient doctrine" has surrendered? It stresses environment. Its efforts are confined to improving outward conditions, physically and mentally, to encourage self-improvement, self-repair, to rise by human effort to a high plane of living, to a perfection of character and brotherhood.

We who have lived to middle life recognize only too well the change in the message of the church, but the Word of God, and the experience of the ages prove that the plan of salvation has not changed. The requirements are the same as of old: Repent, believe. "In due time Christ died for the ungodly."

The changed message brings to us not a strong, true, Bible inspired message, but one of compromise (the curse of the church to-

day) and often a weak, insipid dissertation on topics of affairs. If the Christian church, in the days following our Lord's return to the Father, had thus compromised with the world it would have brought upon itself no opposition, and there would have been no martyrs, for we are, and will be, undisturbed by Satan while we occupy ourselves with psychology, reviews of books that would obliterate the line between spiritual and worldly realities, reviews of so-called religious plays and comparing the "Jesus religion" with heathen religions and discovering that the Jesus religion has much to learn from the others and so on along the non-essentials take our time from the real message of the church—that of sounding the warnings which are found in the Scriptures against apostasy, and pointing a lost and desperate world to its only Saviour. And daily souls are passing into eternity often hurling themselves there, to meet a God they do not know, and, having lived in defiance of His laws.

Yes, the message has been changed. Who changed it? And why? Has the church now, with the changed message, the power to reach the hearts of the people that it had preaching the ancient doctrine? Do not statistics show an alarmingly diminished membership? Is there not an ominous lack of interest in the spiritual side of the church, an abandoned prayer-meeting, a fearful dropping off in World Service income, bringing home many of our missionaries from foreign fields and curtailing or giving up work there, and a growing willingness to use the churches here as club-houses and show-houses? Has a messenger ever the right to change or to juggle a message? Our Lord charged the disciples to preach the Gospel to every creature. He left the subject for the message of the church—and the directions for presenting it. Paul clearly states, "For I am determined not to know any thing among you, save Jesus Christ and Him crucified, . . . This one thing I do."

He did not charge them to keep up with the times, or to see if there was any thing admirable in heathenism or paganism (as recently recommended by the Laymen's Committee in Re-Thinking Missions) or to try to be good mixers with all the elements around them. Rather do we read in the

Word, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, . . . concerning His Son, our Lord."

Who changed the message of the church? And why did they do it? Is it still true, as the Bible declares, that there is no other salvation, no other name under heaven whereby we may be saved but the name of Christ, the only begotten Son of God? If it is, the blood of Christ is the cure for a sin-sick world and not Psychoanalysis.

In this hour of need and crisis will the church of God dare to raise social ideals to an unlawful place, as being above evangelism, or will it speak truth to a perishing world? Have Methodists, once a mighty power, presumed to alter the message given to the church by Christ, its Head? It seems that some among them have, and are traitors in our pulpits, tearing away our belief in the inspired Word of God, refusing to repeat the Apostles' Creed, preaching another "gospel" which is no gospel, but perverting the gospel of Christ.

A survey in recent years among preachers of all denominations revealed that a majority in some deny the Virgin Birth, doubt the Resurrection, discard the miracles and reject the inspiration of the Scriptures. And are they watching the result? Do they see the connection between the changed message and an emptying church, lawlessness, and growing atheism?

No messenger has the right to ever think of altering a message. If a preacher (or a layman) feels that he cannot proclaim the message given in the word of God he should, in all honesty remove himself to a place and denomination where he can give his own message and not try to produce a changing Methodist message—for Methodism has not officially changed its message.

Northampton, Massachusetts

A second ruined city, smaller than Calakmul, has been reported by C. L. Lundell, a botanist from Texas. The second city has been called Nohoxna and it is located about fifteen miles from the border of Guatemala. Archaeologists believe this discovery will prove to be of great importance. It may assist the linguists in reading hieroglyphics. This discovery was announced this last 30th of April by the Carnegie Institute of Washington. Dr. Morley visiting the ruins said they were the largest of the Mayo cities.

More Precious than Gold

T. D. PAYNE, of the China Inland Mission, writing from western Yunnan, tells of sterling faith and fearless testimony among the aboriginal Tibetan-Lisu Christians. He says:

"Apostolic Christianity has not died out in China. A village of Tibetan-Lisu Christians, out here in western Yunnan, has turned as a unit to the Lord and has remained steadfast for more than a year. They have been fined, beaten, and thrown into prison because of their faith. First, four men were beaten fifty strokes each with a board and fined four months' wages each because they started to erect a Christian meeting house. Then the school tax of the village was increased and other unusual burdens were laid upon them. Since they were not permitted to have a chapel they met in the open air, the women on one side of the road and the men on the other. The laird who rules them raided this meeting place one day as they were worshipping and tied them up with ropes. One of the brightest young men was dragged to the Yamen and beaten with boards, one board after another being broken on his body until four boards were destroyed. The fifth board left him unconscious, with his body badly injured, large patches of skin being completely gone. He is still in jail, bound with a chain to a post. The war-lord told him that if he will pay some money he can be released, but the prisoner declares as he is guilty of no wrong he will not pay anything. The laird has conscripted the young men among the believers until now his soldiers are all believers. I am told that they gather around the man chained to a post and hold divine services.

"The sound of the boards coming down on poor Mr. 'Fifth Month Happiness' converted half the Yamen, it seems. Last Saturday (July 2) when I visited the place to see if I could arrange for a settlement, half the Yamen came out to shake hands with me (handshakes are the sign of a Christian believer in these parts). The sergeant of the militia, who had not believed before, said to me in front of the laird: 'Come to my home village and teach us, and we will all believe.' The laird glared daggers at him, but the sergeant insists that he is going to live and die a Christian."—*Missionary Review of the World*.

For Your Scrap Book

Unity of the Bible

One of the very strongest proofs that the Scriptures are from God is the marvellous unity of thought and plan and purpose from the first of Genesis to the end of Revelation—a unity so complete that it cannot be explained apart from unity of superintendence and control. Much is said about editors and redactors of certain portions of Scripture; but who was the Editor, who the Redactor, of the whole? It must have been some One who lived a thousand years at least; for there is no critic who does not separate the earliest document of Genesis from the writings of John the Divine by an interval of more than ten centuries. The unity of the Bible was miracle enough when we thought of only sixty-six portions; but it is more marvellous than ever, more inconceivable on any other supposition than divine inspiration, if even sixty-six does not indicate the limit of its variety of human authorship. Is it not evident that the more we multiply and diversify the sources whence it has come to us, the more we, naturally, strengthen the evidence that the whole must be of God?—*J. M. Gibson.*

Bible of Supernatural Origin

Surely, unless all experience is a lie, and all argument a dream, but one mind that ever has wrought in this earth was competent to make a Book, through so many writers, which the Malay should love, as well as we; which Newton should cherish as of all most precious, and Pascal should accept as furnishing in its structure a new proof of Christianity, and which the ragged and unkempt child, picked out of the streets, or drawn from the depths of vilest slums, should find to him the most fascinating of volumes.—*R. S. Storrs, D.D.*

The Little Daughter of Your Eye

Editor—Please allow me to supplement your discussion of "apple of the eye." The Hebrew word for apple is "tappuah" and means "a fruit of fragrance." It is sometimes translated appletree, and may mean peach, apricot, quince, etc. The word does not appear in any of the phrases translated

"apple of his eye." Three other Hebrew words are rendered apple. They are "ishon," "bath," and "babah," and their respective meanings are: little man, daughter and hollow or hole, equivalent to gate or door. Hence we have: "little man of his eye," "daughter of his eye," and "gate of his eye," which is equivalent to "pupil of his eye" because the pupil is the gate of the eye. If you look intently into the eye of another under proper conditions of light you will see reflected there a little man or a daughter as the case may be. No doubt this gave rise to the expression. You were correct in saying that it has come to mean something cherished and most precious. Psalm 17:8 rendered literally is "Keep me as a little man or a daughter of the eye." It is an emphatic way of praying for God's care.—*Rev. H. L. Allredge, Big Bend, Wis.*

Editor—In regard to the "apple of the eye" may I advise you that the eye ball is called "augapfel"—eye apple—in the German language. This word is used in the German Bible and is still in common use in German literature.—*Theodore Andree.*

How She Knew

A woman came to a missionary at Bangalore, India, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that the Christian was praying for her, she replied: "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at the time that he was praying for my family, and now my son and two daughters have become Christians, too. He is always bringing things to pass with his prayers. Somebody must make him stop."

The Cancelled Bond

A father once kept a cancelled bond for his family to look upon and see how with great effort and self-sacrifice he paid to make them happy. Christ cancelled the claim of justice against us, "Nailing it to the cross," and he left us the surpser in which his family look upon the bond—a marvellous bond it is, all

bloodstained and gory, but a cancelled bond. Every claim of law, justice and death is expunged, blotted out—there is nothing outstanding against us. In him we are free, we are accepted, we are saved, and the supper is the pledge and token of it.—*W. G. Moorehead, D.D.*

God's Providences

Many of the perplexities of life are because we cannot study God's providences from the proper standpoint. The time is coming when we will view them all from our home in Heaven, and then we will see beauty and love in all his dealings. In the Capitol at Washington there is a large painting called "Westward Ho." You come suddenly upon it as you reach one of the platforms on the stairs ascending from the rotunda. You are almost sure to pause at that point and begin to inspect it; but it appears only as a miserable blur. You wonder how such a painting could find a place in the Capitol. But when you ascend another flight of stairs which brings you upon a level with it, and much farther removed from it, you stand entranced as its beauty unfolds, and its harmonious

blendings stand bright and clear before your vision. Such will be the result when we look back from heaven.

Insufficiency of Morality

Morality, divorced from religion, will prove incomparably valueless in the great day. Some one makes this striking comparison: Here is a naval architect, and he draws out the plan of a ship of many thousand tons. Many workmen are engaged on it for a long while. The ship is done; and some day, with the flags up and the air gorgeous with bunting, that vessel is launched for Southampton. At that time, a lad six years of age comes running down the dock with a toy boat which he has made with his own jack-knife; and he says: "Here, my boat is better than yours. Just look at this jib-boom and these weather cross jack-bracers;" and he drops his little boat beside the great ship, and there is a roar of laughter on the docks. Ah, my friends, that great ship is your life as God planned it—vast, million-tonned, ocean-destined, eternity-bound. That little boat is your life as you are trying to hew it out, and fashion it, and launch it.

Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

Topic for May 14

The Coming of the Holy Spirit

Scripture—Acts 2:1-13.

THE coming of the Holy Spirit at Pentecost marked the beginning of the church. Jesus promised to Peter the keys to the kingdom of God. Peter first used them at Pentecost when he opened the kingdom of God in the form of the Jewish church. The second use that he made of his keys is recorded in the tenth chapter of Acts, when he opened the kingdom to the Gentiles through the conversion and the outpouring of the Holy Spirit on Cornelius. The beginning of this New Testament church has great historical significance because it is an interim in God's plans for the world. During this dispensation He is calling out a church for the glory of His own name.

The Conditions of the Coming of the Spirit

The day of Pentecost had come. It was a

foreordained day, but was likewise contingent upon the disciples' action. Pentecost was one of the seven feasts of the Jews commanded in Leviticus, chapter 23. It came fifty days after the Passover. These fifty days were necessary to the fulfillment of Pentecost in the plan of God. And yet the coming of the Spirit was conditioned by the consecration of the disciples. We cannot emphasize either of these aspects too much.

The disciples were praying together in the upper room, waiting for the promise of the Father. This chapter does not say that they were of one accord. The first chapter does. They had so consecrated themselves that they were one spiritual unity; the tares had been removed from the grain.

The Great Crisis

Three signs accompanied the advent of the Holy Spirit. There was the sound as of wind. Wind was a type of the Holy Spirit. It blew

the chaff from the wheat on the threshing floor. It moved the ships. It was breathed into man at the creation. And Jesus likened the born again man unto it. Cloven tongues appeared as of fire. Fire is likewise a type of the Spirit in its cleansing power. Jesus baptizes with fire which is punitive and purging. They spake with other languages, which were intelligent to the many nations represented at Jerusalem. It was prophetic of the gospel influence of the future.

These signs came only once in history and signified the beginning of the Holy Spirit dispensation when the third Person of the Trinity became the Agent of Deity in the world. Pentecost was an event, such as Calvary and the Resurrection. It can never be repeated. Though Pentecost can never be repeated it may be appropriated. Many Christians believe in the historical truth of Pentecost but do not know the experimental value. What Peter and the disciples received on the day of Pentecost may be known by us in a personal way.

The Consequences of the Coming of the Holy Spirit

As a result of the advent of the Spirit, fifteen nations heard the gospel, the formerly reticent and fearful disciples received the boldness of drunken men, and the gospel was freely preached.

The crowd reacted in several ways. Some marvelled and were converted. Some mocked and turned away. These two reactions have always followed the preaching of the gospel. However, thousands of people were converted and the church was launched in power.

What the Holy Spirit did for Thomas, and John, and Peter, and Philip, and Andrew, He will do for us if we will consecrate ourselves and meet the conditions to appropriate the benefits of Pentecost.

Topic for May 21

A Sermon that Won Many

Scripture—Acts 2:14-40.

AT Pentecost the disciples were misunderstood. They were accused of being filled with wine when in reality they were filled with the Holy Spirit. Such misunderstandings always arise in the service of the Lord. This mistake and mockery on the part of the people gave rise to Peter's masterly sermon in which he attempted to explain the phenomenon on the basis of the scripture. This

sermon is a perfect example of evangelistic preaching. It began with the explanation of the scriptures, proceeded with an application to the audience, and ended with an exhortation to action. It touches upon every great doctrine of the Church and it was followed by wonderful results.

The Exposition of the Scripture

Peter quoted Joel 2:28-30. According to him, Pentecost was a partial fulfillment of Joel's prophecy about the dispensation of the Holy Spirit. Pentecost began what is known in the Bible as the last days, which is a period of time extending from Pentecost to the Second Coming of Christ. During this time the church is being called out of the world. Progressively, during this period, the prophecy of Joel is being fulfilled. The Holy Spirit is more and more poured out upon the people. Women are being more and more liberated from bondage, and those who are filled with the Holy Spirit experience supernatural power. These last days shall be ended by the heavenly signs at the Second Coming, which are also related in Matthew 24. During this period whosoever changes his heart and life attitude toward Christ will be saved.

Peter then quoted the sixteenth psalm in which David relates the joy and gladness which was his daily experience because he gave the Lord the place of power in his life. And he was assured of the resurrection from the dead. This resurrection was first to be fulfilled in the case of Christ, but was promised unto all believers.

Peter emphasized in this sermon the dispensation of the Holy Spirit, the progressive liberation of women, Second Coming of Christ, the humanity and deity of Jesus, the depravity of man, the resurrection of Christ, the ascension of Christ, the priesthood of Christ, repentance and salvation by faith.

The Application to His Audience

After clearly showing that Jesus was a Son of God and the Messiah, Peter accused the people of rejecting His mighty works and teachings and of crucifying Him. In spite of this, however, Jesus was now alive, and was carrying on His work. Peter said that the slaying of Jesus was in the plan of God, but that it did not lessen their responsibility. Their wickedness had put Him to death, but He had conquered death because His person could not be held captive by it.

The people were convicted of their wickedness. They were "pricked in their hearts."

They asked, "What must we do?" And they were willing to do almost anything to be saved.

The Exhortation to Repentance and Faith

Conviction is not sufficient to save anyone. It may only consist of remorse. Real repentance is necessary. Conviction means a change of attitude at heart. It is manifested by a Godly sorrow for sins.

To facilitate this repentance and contrition, Peter exhorted them and witnessed to them of what Christ had done for him. Witnessing and exhorting are out of favor in churches today. The cause of this disfavor is that we have little to witness to, and hence cannot exhort others.

The end purposed by Peter was that they might believe and outwardly profess themselves to be disciples of Jesus by submitting to Christian baptism. God promised that if they would come to Him they would be saved.

This scriptural sermon applied to the people and attended with an exhortation, resulted in a conversion of three thousand.

Topic for May 28

The Life of the Early Church

Scripture—Acts 2:42-47.

THESE verses record the first revival in the early church. It is the first of the series of first things. We have related the first miracle, first hostility, first deflection, first imprisonment, first ascension, and the first martyr.

The revival life was an expression of common blessing that was enjoyed by all. There was a common right, common eating, common worship, common work, common faith, and common sharing. But there was no communism.

The Conditions of Entrance

Every person who became a member of the early church had received the Word of God, the glad tidings of salvation. They had been under conviction from Peter's sermon, and felt that they were lost. The preaching of the gospel brought them the good tidings of forgiveness and of redemption, which was a heart balm to the sin-laden people. It resulted in great gladness.

In order to enter the early church they submitted to baptism. This was a public sign signifying that they had repented of their sins and believed upon the Lord Jesus. It

symbolized their break with the past. That the conversions were genuine the following narrative reveals. They were baptized with a faith in Jesus, but in the name of the Father, Son, and the Holy Ghost. These people possessed the requirements of true believers.

The Characteristic of the Church

The four characteristics of the early church are evident. First, they continued in the apostle's doctrine. These people were good Jews, and had behind them a doctrine of God, man, salvation, faith, and righteousness. But now they needed to be instructed about the Holy Spirit dispensation and the work of Jesus. No man can believe in Christ unless he has an adequate background for that belief. This statement reveals how important the apostle considered true indoctrination. At this time the doctrines were being taught verbally by the apostles, but soon became fixed by tradition, and were written down.

They continued in the apostle's fellowship. This was a fellowship with those who had been with Christ. It was also a fellowship with each other. Persecution and hostility helped to increase this fellowship within the church. It is often lacking in churches today. It was based upon the cleansing blood of Christ, the profession of the common faith, and the communion of the body and blood of Christ.

They continued in the breaking of bread, which was the Lord's Supper. It was a great preaching of the gospel by symbols, which was celebrated weekly and sometimes daily. In connection with it was the agape or the love feasts.

They continued in prayers. We shall have more to say about these prayers at a later time. They were conducted in the temple and the home, and they account for the great work in the early church.

The Concomitant Occurrences

The impression made by the early church from the miracles, the devotion in the lives of the believers, and from the signs and wonders performed was to bring fear upon all people. It was one of the four great periods of miracles in God's dealing with men.

The expression of the early church manifested in a voluntary community of goods in which men held their property subject to the call of the apostles. The life was expressed in a regular worship service of teaching, praying, celebration of the Lord's Supper,

and the agape. It was attended by joy among the Christians, singleness of heart in their service, and much favor with God. The church grew in favor with the people. It had popularity in the beginning.

To this organism the Lord added daily "the being saved ones." They did not receive "joiners," nor did they make drives for new members, but they received into membership those who were being saved, and this was occurring daily. It is a commentary on how the true church could progress.

Topic for June 4

Such as I Have Give I Unto Thee

Scripture—Acts 3:1-11.

PETER and John, that pair of disciples whom we always find together from the time that Jesus sent them to prepare the last Passover, we now find entering the temple at the hour of prayer. Probably they were together not only because of the example and wish of Jesus, but also because of their preference one for another. Though each had a brother in the apostolate, they preferred each other's company, to that of their brethren. They were pillars in the church, and since Pentecost, they were doing a great work.

The temple consisted of a great area of about thirty-six acres. The present temple had been built by Herod the Great through the course of forty-six years. It was a diminutive copy of the great temple of Solomon that was built upon that exact spot over a thousand years before that time. Solomon's temple was destroyed by Nebuchadnezzar, and was rebuilt by Zerubbabel after the captivity. Now Herod's temple stood in its place, which in turn was destroyed by Titus in 70 A.D. The event that occurred in this narrative took place at the Beautiful gate, which separated the court of the women from the court of the Gentiles.

Such as He Who Received

At this gate called the Beautiful Gate, a cripple took his station daily to seek alms from the people going to worship. He had never known anything but suffering and hardship throughout his life. He had to be carried everywhere, and he lived upon the gifts of the people. He might well have been bitter against his lot in life. Many others besides him had wrestled with the problem of suffering.

Why he chose to beg rather than work

with his two good hands we do not know. But he chose a very suitable place for his begging because his deformity enhanced the beauty of the gate while the gate enhanced his deformity. He preyed upon the sympathy of the worshippers and accosted Peter and John as they entered the temple.

This man must have been here when Jesus taught in the temple area, and no doubt he heard Him preach. Maybe he believed, but he had to wait until Peter came to receive his healing.

Such as Peter Had to Give

Peter looked on the man and said: "Look on me." What a power there is in a look is clearly shown in the scripture from the effect that the look of Jesus had on Matthew and Peter, and others. One wonders what the man expected. Perhaps he thought Peter would give him a home or a means of livelihood. Certainly he never dreamed of walking.

Peter said, "Silver and gold have I none, but such as I have give I unto thee." Peter was as poor as the beggar in material things, but he was rich in power. He had all that the name of Jesus of Nazareth could bring him. It was a hated and despised name, but it accomplished miracles. It was the proof that Jesus was still living. Peter had faith in that name, which, coupled with the beggar's faith, was sufficient for the healing. Peter said, "Rise up and walk." The man could have mocked him, thinking that Peter jested with him, but instead he believed. And reaching down Peter took the impotent man by the hand and pulled him to his feet. He was healed from that moment.

Such as Was the Effect

Imagine one who had never walked or jumped, or run before. Is it any wonder that he leaped and shouted? Why should not then a regenerate man who had never enjoyed church or gospel singing before make a demonstration when he is converted?

The lame man who was healed went leaping and shouting into the temple, praising God. He went to pray with the others. And after the hour of prayer he laid hold upon the apostles and witnessed to the people to what was done. His healing was instantaneous, supernatural, complete, and permanent. So is every true conversion today. The church does not have much money to give, but it has great power to forgive sins through the preaching of the gospel of Christ.

The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

Reviews of Recent Books

The Perennial Revival: A Plea for Evangelism.

By William B. Riley, D.D. The Judson Press, 1701-03 Chestnut St., Philadelphia, Pa. Paper, 75c; cloth, \$1.25.

When Dr. Riley uses the word "revival," he does not mean merely the reviving of the spiritual life of church members, but such a revival as will lead the church to engage in earnest evangelistic work—the winning of souls for Christ. This is the third edition of this work, which has been revised and brought up to date by the author. It is written in his wonted sprightly style; one is tempted to call it the "going" style, for it certainly does keep the reader *going*. It is delightful to read after an author who never writes an ambiguous sentence. There is no hinting at things which cannot be lucidly expressed in choice language. By "perennial" the author means that winning souls should not be confined to certain times in the year, but should continue all the year round and year after year. Of his own practice he says: "For forty years he has sought as assiduously to reach men's souls in the dog-days of August as in the appointed season of January." Dr. Riley sometimes indulges in severe, though kindly, criticism of the churches for their spiritual deadness, but he never stops with criticism; he always goes on to prescribe the remedy for the maladies that afflict the churches. His work is mostly constructive. If you want to get some idea of the technique in evangelism as commended by Dr. Riley, read Chapter VII, entitled, "The Regular Church Services and the Perennial Revival." He believes in an "institutional church" of the right kind—the kind "that expresses itself in the organization of prayer-meetings, mission circles, Bible study classes, evangelistic bands, and multiplied mission stations." This most helpful book will appeal to the pastor and the evangelist, to the layman who desires to do effective Christian work, to teachers and students as a textbook in Bible schools and theological seminaries.

The Four Horsemen of the Apocalypse.

By Philip Mauro. Wm. B. Eerdmans Pub. Co., 234 Pearl St., N. W., Grand Rapids, Mich.

From the introduction we learn that this book is a reprint, with some changes, of a part of the author's recently published book, (reviewed in the last issue of this journal), *Of Things which Soon must Come to Pass*. The learned author holds that the four horsemen mentioned in the book of Revelation "prefigure the major influences that have shaped the course and determined the character of civilization during the Christian era." The white horse and his rider symbolize the power of the gospel of Jesus Christ from Pentecost to the end of this dispensation. The red horse and his rider are the insignia of the opposition that is raised by the gospel, especially in the persecution which Christians must endure. And what of the black horse and his rider? They mean the commercialism of the ages carried on by the money kings, whether Jews or Gentiles. Lastly comes the pale horse, whose rider's name is Death. They are a symbol of false doctrines with which Satan tries to destroy the full truth as it is in Christ. The gospel is meant to bring spiritual life. Satan ever tries to bring spiritual death by teaching false doctrines of many sorts. Well, whatever men may think of Mr. Mauro's interpretations, they must admit that he brings forward many facts and arguments that make them look plausible. It surely is true that the four powers designated in this volume, have made the world what it is in our day and have determined the course of history in the past.

The Career and Significance of Jesus. By Walter Bell Denny. Thos. Nelson & Sons, Pubs., New York, N. Y.

The author of this liberalistic book is the Professor of Philosophy and Religion in Russell Sage College, Troy, N. Y. In his "Foreword" he at once displays his modernistic position. In that respect he is frank, for which we commend him. You do

not have to read a long time to find out "what he is getting at." He says on the first page of his introduction: "One of the first aims of this book is to help the student to realize that understanding of Jesus is beset with *problems* at every turn. Some of these problems are historical; others are religious." How much assurance of truth will students obtain if everything in the study of Jesus simply stirs "problems" in their minds? One would think that a teacher of religion would try to lead his students into a knowledge of the truth, and that such would be his primary purpose. The author gives away his position a few sentences further on: "Especially important will it be if they (the students) can discover that Jesus can have a genuine and vital religious meaning to human life, even though much, or even most, of his historic career remains more or less problematical." That surely is Ritschlian pragmatism raised to the nth degree. Our author is fond of saying that "all modern scholars agree" to such and such liberalistic views. He should say "all the modern scholars whom he has consulted." His bibliography does not contain the name of a single conservative and evangelical scholar. Listen to this, summing up Part II of his work: "The significance of Jesus for religion lies precisely and simply in the fact that he realized supremely in his own experience what it means to be a Son of God." But Jesus Himself said that He came to "seek and to save that which was lost," and "to give His life a ransom for many." However, the author, moved by his subjective hypotheses, rejects everything in the gospels that does not agree with his theories. So it is no use to quote the Bible to him.

His chapter on "The Growth of the Gospel Tradition" is all speculation. There is no clear historical evidence that the Gospels were evolved in that naturalistic way, while it is contrary to the testimony of the Gospels themselves, which are historical documents going back to the time of Christ and the apostles. One of his sub-heads is, "The Gospels not Wholly Reliable History." He says: "Today we know that this assumption is not true"—that is, the assumption that the Gospels are historically reliable. Following the advocates of liberalistic criticism, our author places the composition of the Gospel late, the earliest "was written about 70 A.D." He thinks that Mark was the earliest Gospel. Then Matthew and Luke made use of the tradition that guided Mark. Will anybody tell us why Matthew, an immediate disciple

of Jesus, and a chosen apostle, needed to depend on *tradition* or the Gospel of Mark? But, of course, the author does not believe that Matthew, the apostle, wrote the Gospel attributed to him.

Dr. Denny accepts the "Q" of the critics, which he prefers to call the "Teaching Source." But how much proof is there of such a document? Says our author: "No actual copies of this document have come down to us; we know it only through the quotations from it that are embedded in our Gospels. But its real existence is beyond all doubt. . . . Since the original title of this document is unknown, scholars today commonly call it 'Q' (from the German 'Quelle,' source), or else the 'Teaching Source' ('S')." Thus we see, after all, what a fitting thing this same "Q" is. It is discovered by comparing the synoptic Gospels, seeing how they agree and how they differ, and then concluding that they must have drawn their material from a common source document, which they call "Q". We believe that there is a better—yes, an evangelical—way of accounting for both the similarities and the differences in the Synoptic Gospels, namely, that all of them went back to the testimony of the immediate disciples of Christ who saw His deeds and heard His teaching, and that they had common sense enough to remember what He said and did, and thus were not depended on "tradition" or an imaginary document dubbed "Q". Besides, and most important of all, Christ promised them the guidance of the Holy Spirit, who, He said, "would lead them into all truth," and would bring to their remembrance the things which He had taught them. The theology of the author of this rationalistic book is not the theology of the New Testament, but is the remnant of theology left after the critics have gone through the Bible with their wrecking apparatus.

Sons of Sheba. By Stuart Bergsma. Wm. B. Eerdmans Publishing Co., 234 Pearl St., N.W., Grand Rapids, Mich. \$1.00.

A wonderful faculty of the human mind is the imagination. The story now before us is a clear proof of the truth of this statement. By the use of that faculty, which the author possesses in a remarkable degree, he chooses the Ethiopian Eunuch, who was converted on the Gaza road (Acts 8:26-39), as his principal character, and around him he weaves a story which has much movement and adventure in it, and which is, at the

same time, a good Christian narrative, revealing the power of Christ in transforming life. Thus the author has found a new field as a writer of fiction. His characters move back and forth from Jerusalem down to far-away Ethiopia. Some of them are taken prisoner in battle with the fierce pagan Berbers; others are led into the desert by a false guide; others have to endure the terrors of shipwreck. Most interesting of all, the Christian reader will wonder how the Eunuch was received by Queen Candace and her subjects when he proclaimed the gospel of Christ to them. The story is well told, and holds the interest from the first page to the last. It is by no means a conventional story. It has many unique features.

The Inadequacy of Evolution. By Professor C. K. Lehman. Mennonite Publishing House, Scottdale, Pa.

Of the many anti-evolution books that we have read, Professor Lehman's work seems to us to be one of the most crushing. His blows are death-dealing ones; they hit the theory right on the solar plexus. One would think that this work, with a number of others of like mould and ability, ought to put the quietus on the hypothesis of evolution. We do not know of a so-called "scientific" theory against which so many counts can be registered. There is no claim which its advocates make for it that is not thoroughly analyzed and negated in this volume. By numerous references to and quotations from scientists, both for and against evolution, the author shows himself to be familiar with the vast literature on the subject. These citations prove, too, that he has not been afraid to read works on both sides of the question at issue. The book also proves that its author has mastered the technique of the physical sciences—physics, chemistry, geology, biology, embryology, and the rest. Indeed, his work reveals wide and deep knowledge. He also proves himself at home in theology, Biblical criticism and philosophy. All the well-known and the more obscure arguments in favor of evolution are here dealt with in a thoroughgoing way. Our author's theses on Christian evidence are also of a scholarly and convincing character. Being an evangelical believer, he demonstrates the reasonableness and adequacy of the Biblical account of the origin of the universe, of life and species, of man, of sin and of redemption. It is to be hoped that the exponents of evolution will read this important treatise, will

consider its arguments judicially, and, if they feel sure that the presentation is not valid and well taken, they will point out in detail the points of error. The author certainly makes his appeal to facts throughout his book. He does not deal in epithets and abuse. In most of the cases he lets the advocates of evolution state their arguments in their own way, giving direct quotations from their published volumes, with the titles and pages, and then proceeds to expose their unscientific and illogical character. He has done yeoman service to the cause of scientific and Christian truth. If any one thinks he has not done his task well, let him show wherein he has failed.

Martin Luther: The Formative Years. By Bar-end Klaas Kuiper. Wm. B. Eerdmans Publishing Co., 234 Pearl Street, N.W., Grand Rapids, Mich. \$2.00.

The reviewer is tempted simply to say that he gives this excellent book his full endorsement and advises his readers to order it at once and experience the joy of reading it. Perhaps that would be as good a way as any to commend the book. However, it would hardly be the fair way to treat a monumental treatise like this one. In recent years a good deal of new material on Luther has been discovered, and some popular errors regarding him have been corrected. The author makes use of all this new material, and thus gives us a truer picture of Luther and a fuller knowledge of his spiritual development and experience than we have had heretofore. He brings out many new details. In a most interesting way, and a style that is always gripping, he traces Luther's life and development from his birth up to his thirty-fourth year—the epochal year in which he nailed his Ninety-five Theses on the door of the Castle Church at Wittenberg. Luther was converted, and his conversion in a sense was sudden; but many years of development preceded his grasping the Pauline principle of justification by faith instead of by the deeds of the law, works of penance, and ascetic practices. Most vividly does the author analyze Luther's spiritual struggles. Terrible was his agitation when he came to Paul's treatment of "the righteousness of God" (Rom. 1:17) and mistook it, as did most of his predecessors, for God's punitive righteousness, and thought that was what the apostle meant by the gospel. But how great was his joy and deliverance when he read on further, and saw that "the just shall live by

faith," and thus learned that the divine righteousness was the righteousness which Christ secured by His active and passive obedience and which is imputed to the believer. Thus was the Protestant Reformation of the sixteenth century conceived and born—not in a system of theology, important as that is, but in the experience of Luther when he knew, by the testimony of the Word and Spirit, that the sinner is justified by faith in Jesus Christ, the atoning Saviour. That brought peace to Luther's tempest-tossed soul. Indeed, it is the only way to get into tune with God.

Mr. Kuiper's knowledge of Christian history is technical and extensive. It is most engaging to read about the many men who lived before Luther, and who either helped or hindered him in his quest for truth. For years he was in bondage to Aristotle's logic, until he found that faith could do what the dialects and humanism of the Greek philosopher never could do. He also had to shake off the shackles of the scholastic theology of the middle ages. He was in bondage to Peter Lombard for many years, and used his *Sentences* as his text in teaching theology. However, he was greatly enlightened and helped by reading Augustine, Tauler and the work which he published under the title of *German Theology*. Some of his contemporaries had more or less influence upon him, especially Staupitz, Reuchlin and Erasmus. How he made use of the Revival of Learning is depicted by our author in a profitable way. Here is also described his school life at Mansfeld, Magdeburg, Eisenach and the University of Erfurt. His experiences as an Augustinian monk, as a professor in Wittenberg University, as the vicar of a series of monasteries, and finally as an evangelical believer are all portrayed in crisp language and short paragraphs that makes a gripping narrative. It does a Lutheran reviewer good to read statements like the following from a Reformed professor of theology:

Every person in Western Europe and America today is a different person from what he would have been if Luther had not lived. Luther's reformatory labors, it would seem, will permanently affect the world till the end of time. Since Paul, no man has wielded so vast an influence as did Luther.

It simply remains to be said that the calumnies heaped upon Luther by Roman Catholic writers, especially Denifle, have all been effectively disposed of by our author through his researches into the original sources of

information. Having done such good work on the *formative* period of Luther's career, we wonder whether the author will not write another volume on the *reformative* period. We hope he will.

The New Chain-Reference Bible (second revised edition). Compiled and edited by Frank Charles Thompson, D.D., Ph.D. Published by B.B. Kirkbride Bible Co., Indianapolis, Ind. Various prices according to binding.

If you want to get a Bible that has many new, unique and helpful features, this is the one you are looking for. Here are the following attractive contents of the work: the complete self-pronouncing text of the Bible; marginal references arranged in a most convenient way; a general index to the many topics treated in the Bible; a condensed cyclopedia of topics and texts; a new series of Bible readings; an analysis of the whole Bible; outlines of all the books of the Bible; biographical sketches of all the chief characters in the Bible; pictorial illustrations and outline studies; a topical treasury for young people and Christian workers; topics for devotional meetings, for men's meetings, for women's meetings, for children's meetings and for evangelistic meetings; and finally a full Biblical concordance and many maps of Bible lands. If there is anything lacking, we cannot think what it is. In the cyclopedia of topics and texts hundreds of Biblical subjects are outlined and developed, always with abundant references to Bible texts. Suppose you would want to write, speak or preach on "pride"; just turn to the proper index number in the cyclopedia, and you will find everything that the Bible tells you about that subject. This is a Bible that ought to be in every home.

Problems of Protestantism. By Lewis Gaston Leary. Robert McBride & Co., 4 West 16 St., New York. \$2.50.

This book is one of the kind that give the evangelical reviewer a lot of trouble. He is even in doubt whether he ought to mention it at all. The author seems to be very much in earnest, and thinks he has a real message for the Protestant churches. A friend of Protestantism and a Protestant himself, he is yet a very severe, at times almost an unmerciful, critic of the very household of faith to which he belongs. But it is so easy to criticize, to find fault. If the preacher wants to do the easiest kind of sermonizing, just let him take to denouncing the sins and shortcomings of Christian people. He can

easily find plenty of subject-matter along that line. He will find it much harder to encourage struggling virtue than to chastise ruling vice. Well, we think our author has taken up the easier task. We doubt whether it is a good plan for a minister of the gospel to fall into the fault-finding mood, belabor the church, and thus put a club into the hands of the unbelievers. The present reviewer mingles with hundreds and hundreds of church people, and speaks to scores of audiences of nearly all the evangelical denominations, but he cannot feel that the Protestant churches of the land deserve the castigation and flagellation they receive at Dr. Leary's hands. Faults there are enough, of course, but many of the faults that are scored in this volume are, we feel sure, the exception rather than the rule.

When our author comes to dealing with the conservatives and the liberals, whom he divides into four classes, he seems to us to be at his worst. True, he scores both parties, but the trouble is, he does not see the vital and irreconcilable differences between the two parties. When he says (p.192) : . . . "most liberals are thoroughly evangelical in their faith," he fails sadly to be discriminating. When he recommends Shailer Mathews' new statement of faith (pp.192,193) as acceptable to all parties, he shows that he cannot see a wide separating gulf when it yawns right before him. The differences of view in the Protestant churches distress him very much; but what is his solution? Compromise—the *lassoix faire* idea. The differences are only differences of "interpretation," anyway, he says. That is a superficial idea. Between liberalists and conservatives the difference is much deeper and wider. Among evangelical people there are honest differences of interpretation, but there is very little controversy among them today. The controversy today is between parties who differ essentially in their attitude toward Christ and the Bible. One of the author's most drastic and mistaken chapters is the one entitled "Fearing and Fighting the Truth." Here he applies his bludgeon mostly to the Fundamentalists. The charge is a mistake. Honest people do not fear and fight the truth. They fear and fight what they sincerely believe to be error. The author seems to think that "the truth" lies with the theory of evolution. Let him look at nature herself with an unbiased mind, and see whether there is any clear evidence of spontaneous

generation or the transmutation of species. No; conservative scholars oppose evolution because they do not believe it has a scientific basis; and many of them have registered their objections in the many books they have written.

Our author thinks that the theologian is a trespasser when he enters the field of science. "Let the shoemaker stick to his last," seems to be his motto. Yet he commends Jeans, Pupin, Eddington, Thomson, Osborn and Millikan when they pronounce judgment on religion. We wonder how many books on scientific theology and apologetics these scientists have studied. Our author cites many writers, and is able so to cite them as to "pour water on his own wheel." He has added many notes, but, being in the back part of the book, they are inconvenient to check. If Dr. Leary, with his unique ability and grace of style, had made his book two-thirds constructive and only one-third critical, he might have done many times more good for the advancement of Christianity. Then, too, a religion of vagueness and compromise will never bring the world in penitence to the feet of the divine-human Saviour of the world.

God's Calendar on the Wall of Time. By Rev. W. H. H. Moyer. Address the Author, 535 Plummer Court, Benton Harbor, Mich. \$1.00.

Mr. Moyer's book has deeply impressed us. He stands firmly on Biblical ground, and has not been led astray by any of the scientific fads and fancies of the day. He believes that the days of creation in Gen. I were literal days, and gives good reasons for his belief. Following the Biblical chronology very closely, he estimates that the creation of the first man took place not more than 6,000 years ago. His interpretations of the prophecies of the Old and New Testaments are clear and impressive. He believes that the time of our Lord's second advent is near at hand. The final home of the saints of God in the Holy City of the New Jerusalem is made very attractive by our author's picturing of its glories. Mr. Moyer has given us a very stimulating book. Even if some persons might differ from him in some of his interpretations of Scripture, there will arise no essential differences among people who are soundly evangelical. The author informs us that a good many people have sent him more than \$1.00 for the book to help along its circulation. However, \$1.00 will bring it to your address.

Additional Literary Notes

Out in the western country there is an earnest evangelist known as "the Cowboy Preacher." He has a burning message for our times. He exposes about all the harmful cults that are going, and does it with considerable intelligence. His name is Jay C. Kellogg. In dealing with sin and error, he delivers sledgehammer blows. We commend his upstanding orthodoxy, but we cannot always agree with his drastic method and language. It may be proper sometimes to laugh an error out of court, but we doubt whether that method on the whole is most effective. The titles of some of Mr. Kellogg's pamphlets are as follows: *The Mark of Cain*; *The Brand of Hell*: 666; *Modern Women in Prophecy*; *This Tech-nocrazy Old World*. Price of each, 25 cents. Published by The Whole Gospel Crusaders of America, 1101 S. Oakes St., Tacoma, Wash.

We note that another book on the virgin birth of our Lord has come from the press. It is written by a Modernist. While the book is very scholarly, we do not find anything particularly new about the author's treatment of the subject. He does not take an upstanding and unmistakable position, but his attitude is evidently more negative than positive, and he does not regard the virgin birth as an essential Christian doctrine.

Now, we have often dealt with this subject in these columns, but a word more needs to be said. Cannot the Modernists see that without the virgin birth the world does not have a *divine* Saviour? If Jesus was humanly generated, He was merely a human person: then how could He be the Redeemer of the world? Could a merely human person make expiation for the sins of the race? Surely not. Moreover, if He was humanly procreated, He was a sinner like the rest of us—unless a "biological miracle" was wrought to prevent the transmission of inherited depravity. But why substitute one miracle for another, especially when there is not one iota of evidence, either Biblical or otherwise, that the substituted miracle took place? Even if Jesus was sinless, and yet was only a human person, He could not have atoned for the sins of the whole world. We hold that the Modernists who reject the doctrine of the supernatural conception of Jesus Christ cancel the doctrine of a true divine incarnation and therefore rob the world of a divine-human Redeemer.

However, let us repeat once again: If the Holy Spirit, the Third Person of the Trinity, ensphered and embodied the divine ego of the Son of God in human nature, taken from the procreative being of the Virgin Mary, then a real and true divine incarnation was effected, and Christ is the world's divine-human Saviour—"mighty to save"—"able to save unto the uttermost all who come unto God through Him." Cannot the Modernists see what effect their teaching will have upon Christian doctrine and experience?

A Liberalist's View of the New Testament. Another recent book of the liberalistic order deals with the literature of the New Testament—rather with New Testament sources. It has much to say about Mark and Q as the primary material. Matthew and Luke were dependent on Q, which was "probably the earliest deposit of gospel tradition."

Now think of it! Why was Matthew dependent on *tradition*? Was he not an apostle of Jesus Christ, one of the twelve chosen and ordained by Him? Did He not hear Jesus' discourses and witness His miracles? Had he no memory? Why should he have been dependent on Q, which nobody has ever seen and which was lost long ago? Worst of all, in this whole book on New Testament sources not one word is said about the evangelists being divinely inspired. Christ's promise to His apostles that He would send the Holy Spirit upon them is entirely ignored. Yet Christ told them that the Spirit was the Spirit of truth, and that He would "guide them into all truth," and would bring to their remembrance whatever He (Christ) had said to them. In the name of all that is true and right, why would Matthew, Mark, Luke and John need to depend on Q or on "tradition?" The gift and guidance of the Holy Spirit will account adequately for all the differences and all the similarities in their several gospel records. It seems to us that men of the modernistic mind always prefer uncertain guesses and obscure literary references to the clear testimony of the Bible itself. A certain reviewer of the work in question has this to say of the author's results:

It begins to appear that Q, a sort of manual that contained the sayings of Jesus, never existed as a definite work, Matthew and Luke having access to two different copies which only partially agreed with each other. This lost source was probably the very earliest deposit of gospel tradition.

Can we not see how uncertain all this labored critical research is? If Q "never existed as a definite work," what reliance can be placed upon it? And again, why did the writers of the four gospels need to depend on *tradition*? Matthew and John were direct disciples of Jesus, and Mark wrote under Peter's direction and Luke wrote under Paul's guidance.

Yet here is strange reasoning: with all the uncertainty that would logically result from the author's critical processes, he tells us we can feel assured that in the gospels we have "a faithful transcript of what Jesus actually taught."

And yet, according to this liberalist, the gospel of Matthew was not written by Matthew, but was written about 90 or 95 A.D. And the author of this gospel, whoever he was, "shows more fondness than the other evangelists for legendary stories, which came probably from a floating tradition." If that is so, how can we feel confident that the evangelists have given a "faithful transcript of what Jesus actually taught?" And how uncertain must be that "floating tradition?" The trouble with the Modernists is, they do not reason in a straight line! For these reasons we cannot help wondering at the laudation the book here under notice has received from the reviewer in the *Union Seminary Review*. He says:

Such are some of the conclusions of some modern scholars regarding the New Testament. Dr. Scott's work, however, has far greater value than merely presenting facts or near facts about the origin of the New Testament writings. His excellent description of the setting of the various writings and his wonderfully lucid presentation of their message, in itself make the book a most valuable addition to any minister's library.

We cannot help wondering what effect such a liberalistic book will have upon the minister of the gospel if he puts it in his library and thinks as highly of it as does the said reviewer. If these so-called "modern scholars" are right, ministers have a very uncertain gospel to preach, and an uncertain gospel is no gospel at all.

As to the Resurrection of Jesus. Another book reviewed in the same magazine has for its subject the resurrection of Jesus. The author practically denies that there was any real resurrection of Christ's body. Peter merely imagined that he saw Christ in bodily form on the shore of the sea of Galilee. He says: "In the mind of Peter was the belief

that man has a soul which leaves his body at death, that souls often return after death, that this is especially true in the case of innocent men violently slain, and particularly when this was the case of great persons; there was in his mind the fact that in the case of Jesus all these conditions were fulfilled." Peter had an "emotional temperament," and was under "a tremendous emotional strain." And so he imagined he heard the voice of Jesus and saw Him on the shore!

Now, kindly and thoughtful reader, turn to the twenty-first chapter of the gospel according to St. John, and read the realistic narrative of our Lord's appearance in His resurrection body to His disciples on the shore of the Sea of Tiberias, and see for yourself whether that narrative lends any color to the idea that Peter merely imagined that he saw Jesus in bodily form. Were his fellow-disciples also thus deluded under a "tremendous emotional strain?" Did they merely imagine that they were drawing in a great draught of fishes at the command of Jesus? Did they merely imagine that Jesus had kindled "a fire of coals there, and fish laid thereon, and bread?" Did Peter merely imagine that Christ said to him three times, "Simon, son of Jonas, lovest thou me?" And did Peter merely imagine that he replied, "Thou knowest that I love thee?" And did he merely imagine that Jesus said to him, "Feed my sheep," and "Feed my lambs?" What a queer imagination Peter must have had! And his fellow-disciples who were present must have had a like obsession! We are citing these facts that our readers may see what this modernistic treatment of the New Testament does with the basic and cardinal doctrines of Christianity and the Holy Book from which we derived our sacred faith. And yet the reviewer in the above-named theological magazine gives this liberalistic work a quasi-endorsement instead of handing it the criticism it deserves. And the said journal is published under the auspices of a Christian theological seminary, which is supposed to train men for the gospel ministry!

A Telling Fact. In a book which we read recently (we cannot now recall what book it was) a telling argument was brought forward against the theory of evolution. It was this: The various kinds of living creatures could not have come into existence by a long-drawn-out process, nor in the order fixed by the evolutionists, because there are parasites

which can subsist only on plants and creatures of a higher order than themselves, hence the plants and animals of the higher order must have come into existence first. For example, some plants live as parasites on trees of a very high character. Some insects can live only on the highest kinds of animals. If evolution is true, how could these parasites have existed millions of years before the creatures on which they subsist came into existence? That certainly is a poser for the evolutionists. How will they explain it?

According to the Bible, however, there is no serious problem, because the time of the whole creation of organic life was only a few days, so that parasites, if they existed at all then, could have easily subsisted until the higher plants and animals were brought into existence. However, it is not probable that there were any parasites of a destructive and noxious order before sin and blight came into the world. All creatures then were created and constituted to live on the vegetable kingdom (see Gen.1:29,30). Is the Bible turning out to be the most scientific work, after all?

A Good Pamphlet. A little drastic at times, but solid in logic and sound in theology, is a pamphlet entitled *The Contradiction of Christ*, by Benjamin I. Greenwood, published by Page & Thomas, Ltd., 131 Finsbury Pavement, London, E.C.2. The price is a sixpence. The author upholds the evangelical view of the Holy Scriptures and the true doctrine of Christ and of the expiation He wrought upon the cross. He also sets for the true doctrine of the Kenosis, and rejects the false and inadequate doctrine of the Modernists. This brochure is commended by many evangelical leaders of England, and is, indeed, refreshing reading.

A Summary of the Gospels. In a previous issue of this journal we gave a favorable review of Prof. Loraine Boettner's pamphlet, *A Summary of the Gospels*. Additional information comes to us that this valuable work may be had for 50 cents a copy; 40 cents each if ten or more copies are ordered. The work cannot be praised too highly. A circular says:

The book is distinctive and unique. It is divided into 137 chapters. In instances where two or more of the writers have told the same event the account from the gospel which gives it most fully is printed complete; the additional details which are told by the other writers are inserted in parentheses at the proper places.

Two Good Booklets. Dr. O. P. Miles has issued a booklet that is packed with good things. It is made up of two parts: the first is called "Dangerous Points in our Lives;" the second, "150 Moral Maxims." Some of the "Dangerous Points" are these: "When we repudiate our mother's religion;" "When we win our first game in gambling;" "When we think the world owes us a living;" "When we do not know the difference between recreation and dissipation." Among the moral maxims we note the following: "An honest man thinks a purse full of other people's money is worse than an empty one;" "Vice stings in pleasure, but virtue comforts in pain;" "Men who flatter others for their favors will soon slander them for their faults." Address: The Higley Printing Co., Butler, Ind. Price, 10 cents; 8 for 50 cents; 20 for \$1.00. It is a good booklet to hand to young folks.

It is gratifying to know that the British Bible Union has issued a pamphlet written by our friend, Rev. H. C. Morton, Ph.D., bearing the title, *Recent Archaeological Research at Jerusalem*. It carries the sub-title, "The Discovery and Excavation of the City of David." On the cover we read: "Professor R. A. Stewart Macallister has been so kind as to read the proofs and to say that the facts as presented here are correct." That is a fine recommendation, for all of us know that Dr. Macallister is a real and capable archaeologist. Dr. Morton says near the close of his study: . . . "steadily, as investigation proceeds, passage after passage of the Bible receives confirmation—those passages which were most baffling and obscure sometimes proving to be the most exact and the most compelling in their interest." Address: British Bible Union, 4 Longdown Lane, Ewell, Epsom, England. Price, post free, 2½d; 12 copies, 2s. 3d.; 100 copies, 15s.

Another Excellent Pamphlet. Dr. Robert C. McQuilkin, President of Columbia Bible College, Columbia, S. C., has written the "Foreword" for *Victory—The Will of God for Me*, a valuable pamphlet by L. L. Legters, field secretary of the Pioneer Mission Agency. The author does not believe that the Christian needs to live a defeated life. Address: Christian Life Literature Fund, 1114 Chestnut Street, Philadelphia, Pa. Price, 25 cents.

Worldly righteousness will never atone for atheism and profaneness.—*Adapted.*

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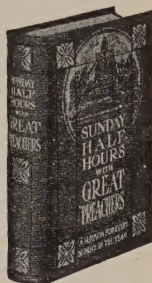
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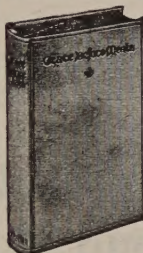
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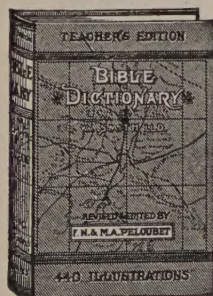
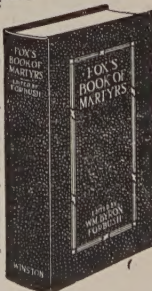
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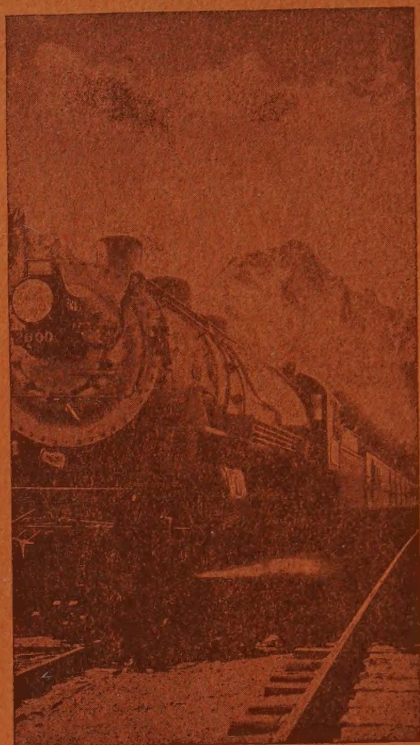
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